THE

HISTORY

OF THE

Damnable Life, and deſerved Death

OF

Dr. John Fauſtus.

Newly Printed, and in convenient Places, impertinent Matter amended, according to the true Copy, Printed at *Frankford*; and Tranſlated into Engliſh, by *P. R.* Gent.

London: Printed by *C. Brown*; for *M. Hotham*, at the Black Boy on *London-bridge*, and Sold by the Bookſellers.

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B

A Diſcourſe of the moſt Famous Dr. *John Fauſtus*, of *Wittenberg*, in *Germany*, Conjurer and Necromancer: Wherein is declared many ſtrange Things that himſelf had ſeen and done in the Earth and Air, with his Bringing up, his Travels, Studies, and laſt End.

Chap. I. *Of his Parentage and Birth.*

John Fauſtus, born in the Town of *Rhodes*, being in the Province of *Weimer*, in *Germany*, his Father a poor Husbandman, and not able well to bring him up, yet having an Uncle at *Wittenburg*, a rich Man, and without Iſſue, took this *Fauſtus* from his Father, and made him his Heir, inſomuch that his Father was no more troubled with him, for he remained with his Uncle at *Wittenburg*, where he was kept at the Univerſity in the ſame City, to ſtudy Divinity; but *Fauſtus* being of a naughty Mind, and otherwiſe addicted, plyed not his Studies, but betook himſelf to other Exerciſes, which his Uncle oftentimes hearing, rebuked him for it; as *Eli* oftentimes rebuked his Children for Sinning againſt the Lord, even ſo this good old Man laboured to have *Fauſtus* apply his Study to Divinity, that he might come to the Knowledge of God and his Law. But it is manifeſt, that many vertuous Parents have wicked Children, as *Cain*, *Rueben*, *Abſalom*, and ſuch like, have been to their Parents. So *Fauſtus* having godly Parents, who ſeeing him to be of a toward Wit, were deſirous to bring him up in thoſe vertuous Studies, namely, of Divinity; but he gave himſelf ſecretly to Necromancy, and Conjuration, inſomuch that few or none could perceive his Profeſſion.

But to the purpoſe, *Fauſtus* continued at Study in the Univerſity, and was by the Rectors, and ſixteen Maſters afterwards, examined how he had profited in his Studies, and being found by them, that none of his Time were able to argue with him in Divinity, or for the Excellency of his Wiſdom to compare with him, with one Conſent, they made him Doctor of Divinity: But Doctor *Fauſtus*, within ſhort time after he had obtained his Degree, fell into ſuch Fantaſies, and deep Cogitations, that he was Mocked of many, and of the moſt Part of the Students was called the *Speculator*; and ſometimes he would throw the Scriptures from him, as though he had no Care of his former Profeſſion, ſo that he began a moſt ungodly Life, as hereafter

more at large may appear, for the old Proverb saith, *Who can hold what will away?* So, who can hold *Faustus* from the Devil, that seeks after him with all his endeavours; for he accompanied himself with divers that were seen in those devilish Arts, and that had the *Chaldean*, *Persian*, *Hebrew*, *Arabian*, and *Greek* Tongues, using Figures, Characters, Conjurations, Incantations, with many other Ceremonies belonging to those Infernal Arts, as Necromancy, Charms, Soothsaying, Witchcraft, Enchantment, being delighted with their Books, Words, and Names so well, that he studied Day and Night therein, insomuch that he could not abide to be called Doctor of Divinity, but waxed a worldly Man, and named himself an Astrologian, and a Mathematician, and for a Shadow sometimes a Physician, and did great Cures, namely with Herbs, Roots, Waters, Drinks, Receits and Glysters; and without doubt he was passing Wise and excellent Perfect in Holy Scriptures: *But he that knoweth his Master's Will, and doth it not, is worthy to be beaten with many Stripes.* It is written, *No Man can serve two Masters, and thou shalt not Tempt the Lord thy God.* But *Faustus* threw all this in the Wind, and made his Soul of no Estimation, regarding more his worldly Pleasures, than the Joys to come; therefore at the Day of Judgment, there is no Hope of his Redemption.

Chap. II. *How Dr.* Faustus *began to practise his Devilish Art, and how he conjured the Devil, making him to appear, and meet him on the Morrow-morning at his own House.*

YOu have heard before that all *Faustus*'s Mind was to study the Arts of Necromancy and Conjuration, the which Exercise he followed Day and Night, and taking to him the Wings of an Eagle thought to fly over the whole World, and to know the Secrets of Heaven and Earth, for his Speculation was so wonderful, being expert in using his *Vocabula*, Figures, Characters, Conjuration, and other ceremonial Actions, that in all haste he put in Practice to bring the Devil before him, and taking his Way to a thick Wood near to *Wittenburg*, called in the German Tongue, *Spisser holt*, that is in English, the *Spisser's Wood*, as *Faustus* would oftentimes boast of it among the Crew, being in Jollity, he came into the Wood one Evening into the Cross-way, where he made with a Wand a Circle in the Dust, and within that many more Circles and Characters; and thus he past away the Time until it was nine or ten of the Clock in the Night, then began Dr. *Faustus* to call on *Mephistophiles* the Spirit, and to charge him in the Name of *Belzebub*, to appear there presently, without any long stay; then presently the Devil

vil began ſo great a Rumour in the Wood, as if Heaven and Earth would have come together, with Wind, and the Trees bowed their Tops to the Ground, then fell the Devil to roar, as if the whole Wood had been full of Lyons, and ſuddenly about the Circle run the Devil, as if a thouſand Waggons had been running together on Paved-ſtones: After this, at the four Corners of the Wood it Thunder'd horribly, with ſuch Lightning, as the whole World to his ſeeming had been on Fire. *Fauſtus* all this while, half amazed at the Devil's ſo long tarrying, and doubting whether he were beſt to abide any more ſuch horridle Conjurings, thought to leave his Circle, and depart; whereupon the Devil made him ſuch Muſick of all Sorts, as if the Nymphs themſelves had been in Place; whereat *Fauſtus* revived, and ſtood ſtoutly in his Circle, expecting his Purpoſe, and began again to Conjure the Spirit *Mephiſtophiles* in the Name of the Prince of Devils, to appear in his likeneſs; whereat ſuddenly, over his Head hung hovering in the Air a mighty Dragon; then calls *Fauſtus* again after his deviliſh Manner, at which there was a Monſtrous cry in the Wood, as if Hell had been open, and all the tormented Souls curſing their Condition. Preſently, not three Fathom above his Head, fell a Flame in manner of Lightning, and changed it ſelf into a Globe; yet *Fauſtus* feared it not, but did perſuade himſelf that the Devil ſhould give him his Requeſt before he would leave. Oftentimes after to his Companions he would boaſt that he had the ſtouteſt Head under the Cope of Heaven at command. Whereat they anſwered, *They knew no ſtouter than the Pope or Emperor.* But Dr. *Fauſtus* ſaid, *The Head that is my Servant, is above all upon Earth*; and Repeated certain Words out of St. *Paul* to the *Epheſians*, to make his Argument good, *The Prince of the World is upon Earth, and under Heaven.* Well, let us come again to his Conjuration, where we left him at the fiery Globe: *Fauſtus* vexed at his Spirit's ſo long tarrying, uſed his Charms with full Purpoſe, not to depart before he had his Intent; and crying on *Mephiſtophiles* the Spirit, ſuddenly the Globe opened, and ſprung up in the height of a Man, ſo burning a time, in the end it converted to the Shape of a fiery Man. This pleaſant Beaſt ran about the Circle a great while, and laſtly, appeared in the Manner of a Gray Fryar, asking *Fauſtus*, what was his Requeſt? *Fauſtus* commanded, that the next Morning at twelve of the Clock, he ſhould appear to him at his Houſe; but the Devil would in no wiſe grant it. *Fauſtus* began to Conjure him again, in the Name of *Belzebub*, that he ſhould fulfil his Requeſt; whereupon the Spirit agreed, and ſo they departed each on his Way.

Chap.

Chap. III. *The Conference of Dr. Fauſtus, with his Spirit* Mephiſtophiles, *the Morning following at his own Houſe.*

DR. *Fauſtus*, having commanded the Spirit to be with him, at his Hour appointed, he came and appeared in his Chamber, demanding of *Fauſtus* what his Deſire was: Then began Dr. *Fauſtus* anew with him, to Conjure him, That he would be Obedient unto him, and to anſwer him certain Articles, to fulfil them in all Points:

1. That the Spirit would ſerve him, and be Obedient unto him in all Things that he asked of him, from that Hour, until the Hour of his Death.

2. Further, any Thing that he deſired of him, he ſhould bring him.

3. Alſo that in all *Fauſtus*'s Demands and Interrogations, the Spirit ſhould tell him nothing but that which was true.

Hereupon the Spirit anſwered, and laid his Caſe forth, That he had no ſuch Power of himſelf, until he had firſt given his Prince (that was Ruler over him, to underſtand thereof, and to know if he could obtain ſo much of his Lord: Therefore ſpeak farther, that I may do thy whole Deſire to my Prince; for it is not in my Power to fulfil without his leave: Shew me the Cauſe why? ſaid *Fauſtus*. The Spirit anſwer'd *Fauſtus*, Thou ſhalt underſtand, that with us it is even as well a Kingdom, as with you on Earth; yea, we have our Rulers and Servants, as I myſelf am one; and we have our whole number the Legion, for although that *Lucifer* is thruſt and fallen out of Heaven, through his Pride and high Mind, yet he hath notwithſtanding a Legion of Devils at his Command, that we call the Oriental Princes, for his Power is Infinite, alſo there is a Power in *Meridie*, in *Septentrio*, in *Occidente*, and for that *Lucifer* hath his Kingdom under Heaven; we muſt change and give ourſelves to Men, to ſerve them at their Pleaſure. It is alſo certain, we have not as yet opened to any Man the Truth of our dwelling, neither of our Ruling, neither what our Power is, neither have we given any Man any Gift, or learned him any thing, except he promiſe to be ours.

Dr. *Fauſtus* upon this, aroſe where he ſat, and ſaid, I will have my Requeſt, and yet I will not be damned. The Spirit anſwered, Then ſhalt thou want thy Deſire, and yet art thou mine notwithſtanding, if any Man would detain thee, it is but in Vain, for thy Infidelity hath confounded thee. Hereupon ſpake *Fauſtus*, Get thee hence from me, and take St. *Valentine*'s Farewel, and *Criſman* with thee; yet I Conjure thee, that thou be here at Evening, and bethink thyſelf of what I have asked thee, ask thy Prince's Counſel therein. *Mephiſtophiles*, the

the Spirit thus answer'd, vanished way, leaving *Faustus* in his Study, were he sat pondering with himself how he might obtain his Request of the Devil, without the loss of his Soul, yet he was fully resolved in himself, rather than to want his Pleasure, to do what the Spirit and his Lord should Condition upon.

Chap. IV. *The second Time of the Spirit's appearing to* Faustus, *at his House, and their Parley.*

Faustus continued in his deviliſh Cogitations, never moving out of the Place where the Spirit left him, such was his fervent Love to the Devil; the Night approaching, this swift-flying Spirit appeared to *Faustus*, offering himself with all Submission to his Service, with full Authority from his Prince, to do whatsoever he would Request; if so be *Faustus* would promise to be his. This Answer I bring thee, an Answer must thou make by me again: yet I will hear what is thy Desire, because thou hast sworn to me to be here at this Time. Dr. *Faustus* gave him this Answer, though faintly for his Soul's sake, That his Request was none other, but to become a Devil, or at the least a Limb of him, and that the Spirit should agree to these Articles following:

1. That he might be a Spirit in Shape and Quality.
2. That *Mephistophiles* should be his Servant at his Command.
3. That *Mephistophiles* should bring him any Thing, and do for him whatsoever he desired.
4. That all Times he would be in the House invisible to all Men, except only to himself, and at his Command to shew himself.
5. That *Mephistophiles* should at all Times appear at his Command, in what Form or Shape soever he would.

Upon these Points the Spirit answered Dr. *Faustus*, That all this should be granted him, and fulfilled, and more if he would agree unto him upon certain Articles as followeth:

1. That Dr. *Faustus* should give himself to the Lord *Lucifer*, Body and Soul.
2. For Confirmation of the same, he should make him a Writing written in his own Blood.
3. That he would be an Enemy to all Christian People.
4. That he would deny the Christian Belief.
5. That he let not any Man change his Opinion, if so be, any Man should go about to dissuade or withdraw him from it.

Farther the Spirit promised *Faustus* to give him certain Years to live.

live in Health and Pleaſure, and when ſuch Years were expired, that then *Fauſtus* would be fetched away; and if he would hold theſe Articles and Conditions, that then he ſhould have whatſoever his Heart would wiſh or deſire; and that *Fauſtus* ſhould quickly perceive himſelf to be a Spirit in all Manner of Actions whatſoever. Hereupon Dr. *Fauſtus*'s Mind was inflamed, that he forgot his Soul, and promiſes *Mephiſtophiles* to hold all Things as he mentioned them; he thought the Devil was not ſo black as they uſe to paint him, nor Hell ſo hot as the People ſay.

Chap. V. *The third Parley between* Dr. Fauſtus *and* Mephiſtophiles, *about a Concluſion.*

AFter Dr. *Fauſtus* had made his Promiſe to the Devil, in the Morning betimes, he called the Spirit before him, and commanded him, that he ſhould always come to him like a Friar, after the Order of St. *Francis*, with a Bell in his Hand like St. *Anthony*, and to ring it once or twice before he appeared, that he might know of his certain coming: Then *Fauſtus* demanded of his Spirit, what was his Name? The Spirit anſwered, *My Name is as thou ſayeſt*, Mephiſtophiles, *and I am a Prince, but a Servant to* Lucifer, *and all the Circuit from* Septentrio *to the* Meridian, *I rule under him.* Even at theſe Words was this wicked Wretch *Fauſtus* inflamed, to hear himſelf to have gotten ſo great a Potentate to ſerve him, forgetting the Lord his Maker, and Chriſt his Redeemer, he became an Enemy to all Mankind; yea, worſe than the Gyants, whom the Poets ſaid to climb the Hills to make War with the Gods, not unlike the Enemy of God and Chriſt, that for his Pride was caſt into Hell; ſo likewiſe *Fauſtus* forgot, that high Climbers catch the greateſt Falls, and ſweet Meats have oft ſowreſt Sauce.

After a while *Fauſtus* promiſed *Mephiſtophiles* to write and make his Obligation with all aſſurance of the Articles in the Chapter before rehearſed: A pitiful Caſe, Chriſtian Reader, for certainly this Letter or Obligation was found in his Houſe, after his moſt lamentable End, with all the reſt of his damnable Practiſes us'd in his whole Life.

Wherefore I wiſh all Chriſtians to take Example by this wicked Doctor, and to be comforted in Chriſt, concerning themſelves with that Vocation, whereunto it hath pleaſed God to call them, and not ſo eſteem the vain Delights of this Life; as did this unhappy *Fauſtus* in giving his Soul to the Devil: And to confirm it the more aſſuredly, he took a ſmall Penknife, and prickt a Vein in his left Hand, and for certainty there-

thereupon were ſeen on his Hand theſe Words written, as if they had been written in his own Blood, *O homo fuge*; whereat the Spirit vaniſhed, but *Fauſtus* continued in his damnable Mind.

Chap. VI. *How* Dr. Fauſtus *ſet his Blood in a Saucer on warm Aſhes, and writ as followeth:*

I *John Fauſtus*, Doctor, do openly acknowledge with mine own Hand, to the great force and ſtrengthning of this Letter, That ſince I began to Study, and Speculate the Courſe and Nature of the Elements, I have not found, through the Gift that is given me from Above, any ſuch Learning and Wiſdom that can bring me to my Deſire, and for that I find that Men are unable to Inſtruct me any farther in the Matter; now have I Dr. *Fauſtus*, to the Helliſh Prince of *Orient*, and his Meſſenger *Mephiſtophiles*, given both Body and Soul, upon ſuch Conditions, that they ſhall learn me, and fulfil my Deſires in all Things, as they have promiſed and vowed unto me, with due Obedience unto me, according to the Articles mentioned between us.

Farther, I do covenant and grant with them by theſe Preſents, That at the end of twenty four Years next enſuing, the Date of this preſent Letter, they being expired, and I in the mean time, during the ſaid Years, be ſerved of them at my Will, they accompliſhing my Deſires to the full in all Points as we are agreed: That then I give to them all Power to do with me at their Pleaſure, to rule, to ſend, fetch or carry me or mine, be it either Body, Soul, Fleſh, Blood or Goods, into their Habitation, be it whereſoever: And hereupon I defie God and his Chriſt, all the Hoſt of Heaven, and all living Creatures that bear the Shape of God, yea, all that Live: And again I ſay it, and it ſhall be ſo. And to the more ſtrengthning of this Writing, I have written it with my own Hand, and Blood, being in perfect Memory: And hereupon I ſubſcribe to it with my Name and Title, calling all the infernal, middle, and ſupream Powers to witneſs of this my Letter and Subſcription.

John Fauſtus, *Approv'd in the Elements, and the Spiritual Doctor.*

Chap. VII. *How* Mephiſtophiles *came for his Writing, and in what manner he appeared, and his Sights he ſhewed him; and how he cauſed him to keep a Copy of his own Writing.*

DR. *Fauſtus* ſitting penſive, having but one only Boy with him, ſuddenly there appeared his Spirit *Mephiſtophiles* in likeneſs of a very Man, from whom iſſued moſt horrible fiery Flames, inſomuch

that the Boy was afraid, but being hardened by his Master, he bid him stand still, and he should have no harm: The Spirit began to bleat as in a singing manner. This pretty Sport pleased Dr. *Faustus* well; but he would not call his Spirit into his Counting house until he had seen more: Anon was heard a rushing of armed Men, and trampling of Horses, this ceasing, came a Kennel of Hounds, and they chased a great Hart in the Hall, and there the Hart was slain: *Faustus* took Heart, came forth and looked upon the Hart; but presently before him there was a Lion and a Dragon together, fighting so fiercely, that *Faustus* thought they would have thrown down the House; but the Dragon overcame the Lion, and so they vanished. After this came in a Peacock and Peahen, the Cock bruising of his Tail, turning to the Female, beat her, and so vanished. Afterward followed a furious Bull, that with a full fierceness ran upon *Faustus*, but coming near him vanished away. Afterward followed a great old Ape, this Ape offered *Faustus* the Hand, but he refused; so the Ape ran out of the Hall again. Hereupon fell a Mist in the Hall, that *Faustus* saw no Light, but it lasted not; and so soon as it was gone, there lay before *Faustus* two great Sacks, one full of Gold, another of Silver.

Lastly, Was heard by *Faustus* all manner of Instruments of Musick, as Organs, Clarigolds, Lutes, Viols, Citterns, Waits, Hornpipes, Flutes, Anomes, Harps, and all manner of other Instruments, which so ravished his Mind, that he thought he had been in another World, forgot both Body and Soul, insomuch, that he was minded never to change his Opinion concerning that which he had done. Hereat came *Mephistophiles* into the Hall to *Faustus*, in Apparel like unto a Fryar, to whom *Faustus* spake, Thou hast done me a wonderful Pleasure in shewing me this Pastime; if thou continue as thou hast begun, thou shalt win my Heart and Soul, yea, and have it. *Mephistophiles* answered, *This is nothing, I will please thee better; yea, that thou mayst know my Power on all, ask what Request thou wilt of me, that shalt thou have, conditionally hold thy Promise, and give me thy Handwriting.* At which Words the Wretch thrust forth his Hand, saying, *Hold thee, there hast thou my Promise.* *Mephistophiles* took the Writing and willed *Faustus* to take a Copy of it; with that the perverse *Faustus* being resolute in his Damnation, wrote a Copy thereof, and gave the Devil the one, and kept in store the other. Thus the Spirit and *Faustus* were agreed, and dwelt together; no doubt there was a vertuous House keeping.

Chap.

Chap. VIII. *The Manner how* Fauſtus *proceeded in his damnable Life, and of the deligent Service that* Mephiſtophiles *uſed towards him.*

DR. *Fauſtus* having given his Soul to the Devil, renouncing all the Powers of Heaven, confirming all his lamentable Action with his own Blood, and having already delivered his Writing now into the Devil's Hand, the which ſo puffed up his Heart, that he forgot the Mind of a Man, and thought himſelf to be a Spirit. Thus *Fauſtus* dwelt at his Uncle's Houſe at *Whittenburg*, who dyed, and bequeathed it in his Teſtament to his Coſen *Fauſtus*. *Fauſtus* kept a Boy with him, that was his Scholar, an unhappy Wag, called *Chriſtopher Wagner*, to whom this Sport and Life that he ſaw his Maſter followed, ſeemed Pleaſant. *Fauſtus* loved the Boy well, hoping to make him as good or better ſeen in his helliſh Exerciſes than himſelf, and he was fellow with *Mephiſtophiles*; otherwiſe *Fauſtus* had no Company in his Houſe but himſelf, and Boy, and Spirit, that ever was deligent at *Fauſtus*'s command, going about the Houſe, cloathed like a Fryar, with a little Bell in his Hand, ſeen of none but *Fauſtus*. For Victuals and other Neceſſaries; *Mephiſtophiles* brought him at his Pleaſure, from the Duke of *Saxony*, the Duke of *Bavaria*, and the Biſhop of *Salisburgh*: and they had many times their beſt Wine ſtolen out of their Cellars by *Mephiſtophiles*, likewiſe their Proviſions for their own Table: ſuch Meat as *Fauſtus* wiſhed for, his Spirit brought him in. Beſides that, *Fauſtus* himſelf was become ſo cunning, that when he opened his Window, what Fowl ſoever he wiſhed for, it came preſently flying into the Houſe, were it never ſo Dainty. Moreover, *Fauſtus* and his Boy went in ſumptuous Apparel, the which *Mephiſtophiles* ſtole from the Mercers at *Norenburg*, *Aſpurg*, *Franckford* and *Tipzig*; for it was hard for them to find a Lock to keep out ſuch a Thief; all their maintainance was but ſtolen and borrowed Ware: And thus they lived an odious Life in the Sight of God, though as yet the World were unacquainted with their Wickedneſs; it muſt be ſo, for their Fruits be none other, as Chriſt ſaith in *John*, where he calls the Devil a Thief and Murtherer; and that found *Fauſtus*, for he ſtole him away both Body and Soul.

Chap. IX. *How Dr.* Faustus *would have Married, and how the Devil had almost killed him for it.*

DR. *Faustus* continued thus in his Epicurish Life Day and Night, believed not that there was a God, Hell, or Devil; he thought that Soul and Body dy'd together, and had quite forgot Divinity, or the Immortality of the Soul, but stood in that damnable Heresie Day and Night, and bethink himself of a Wife, called *Mephistophiles* to council; which would in no Case agree, demanding of him if he would break the Covenant made with him, or if he had forgot it: Hast thou (quoth *Mephistophiles*) sworn thy self an Enemy to God and to all Creatures? To this I answer thee, Thou canst not Marry, thou canst not serve two Masters, God and my Prince; for Wedlock is a chief Institution ordained of God, and that thou hast promised to defie as we do all, and that hast thou not only done, but moreover, thou hast confirmed it with thy Blood, persuade thyself that what thou dost in contempt of Wedlock, it is all to thy own Delight. Therefore *Faustus* look well about thee, and bethink thyself better, and I wish thee to change thy Mind; for if thou keep not what thou hast promised in thy Writing, we will tear thee in pieces like the Dust under thy feet: Therefore, sweet *Faustus*, think with what unquiet Life, Anger, Strife, and Debate thou shalt live in, when thou takest a Wife, therefore change thy Mind.

Dr. *Faustus* was with these Speeches in Despair; and as all that have forsaken the Lord can build upon no good Foundation, so this Wretched Doctor having forsook the Rock, fell into Despair with himself, fearing, if he should motion Matrimony any more, that the Devil should tear him in pieces. For this time (quoth he to *Mephistophiles*) I am not minded to Marry: Then dost thou well, answered his Spirit. But within two Hours after, *Faustus* called again to his Spirit, who came in his old manner like a Fryar. Then *Faustus* said unto him, I am not able to resist or bridle my Fancy, I must and will have a Wife, and I pray thee give thy Consent to it. Suddenly upon these Words came such a Whirlwind about the Place, that *Faustus* thought the whole House would have come down, all the Doors of the House flew off the Hooks: After all this his House was full of Smoak, and the Floor covered with Ashes; which when Dr. *Faustus* perceived, he would have gone up Stairs, and flying up he was taken and thrown down into the Hall, that he was not able to stir Hand nor Foot, then round about him ran a monstrous circle of Fire, never standing still,

that *Faustus* cry'd as he lay, and thought there to have been burned. Then cryed he out to his Spirit *Mephistophiles* for help, promising him he would live, for all this, as he had vowed by his Hand-writing. Hereupon appeared unto him an ugly Devil, so dreadful and monstrous to behold, that *Faustus* durst not look on him. The Devil said, *What wouldst thou have*, Faustus? *How likest thou thy Wedding? What Mind art thou in now?* Faustus answered, he had forgot his Promise, desiring of him Pardon, and he would talk no more of such Things. *Thou art best so to do*; and so vanished from him. After appeared unto him his Friar *Mephistophiles*, with a Bell in his Hand, and spake to *Faustus*, It is no jesting with us, hold thou that which thou hast vowed, and we will perform that which we have promised, and more than that, thou shalt have thy Heart's desire of what Woman soever thou wilt, be she alive or dead, and so long as thou wilt thou shalt keep her by thee. These Words pleased *Faustus* wonderful well, and repented himself that he was so foolish to wish himself married, that might have any Woman in the whole City brought him at his Command, the which he practised and persevered in a long time.

Chap. X. *Questions put forth by* Dr. Faustus *unto his Spirit* Mephistophiles.

DR. *Faustus* living in all manner of Pleasure that his Heart could desire, continuing of his amorous Drifts, his delicate Fare, and costly Apparel, called on a Time his *Mephistophiles* to him, who being come, brought him a Book in his Hand of all manner of deviliſh and inchanting Arts, the which he gave *Faustus*, saying, *Hold, my* Faustus, *work now thy Heart's desire*; the Copy of this enchanting Book was afterwards found by his Servant *Christopher Wagner*: *Well*, (quoth *Faustus* to his Spirit) *I have called thee to know what thou canst do, if I have need of thy Help.* Then answered *Mephistophiles*, and said, *My Lord* Faustus, *I am a flying Spirit, yea, so swift as thought can think, to do whatsoever.* Here *Faustus* said, *But how came Lord and Master* Lucifer *to have so great a Fall from Heaven?* Mephistophiles answered, *My Lord* Lucifer *was a fair Angel, created of God as immortal, and being placed in the Seraphims, which are above the Cherubims, he would have presumed upon the Throne of God, with intent to thrust God out of his Seat; upon this Presumption the Lord cast him down headlong, and where before he was an Angel of Light, now dwells in Darkness, not able to come near his first Place, without God send for him to appear before him; as* Raphael,

unto

unto the lower Degree of Angels, that have their Converſation with Men, he may come, but not unto the ſecond Degree of the Heavens, that is kept by the Arch-angels, namely *Michael* and *Gabriel*, for theſe are called Angels of God's Wonders, theſe are far inferiour Places to that from whence my Lord and Maſter *Lucifer* fell: And thus far *Fauſtus*, becauſe thou art one of the beloved Children of the Lord *Lucifer*, following thy Mind in manner as he did his, I have ſhortly reſolved thy Requeſt, and more I will do for thee at thy Pleaſure. I thank thee *Mephiſtophiles* (quoth *Fauſtus*) come, let us now go to reſt, for it is Night; upon this they left their Communication.

Chap. XI. *How* Dr. Fauſtus *dreamed that he had ſeen Hell in his Sleep, and how he queſtioned with his* Spirit *of Matters concerning Hell, with the Spirit's Anſwer.*

THe Night following after *Fauſtus*'s Communication with *Mephiſtophiles*, as concerning the fall of *Lucifer*, Dr. *Fauſtus* dreamed that he had ſeen a part of Hell, but in what manner it was, or in what place, he knew not, whereby he was much troubled in Mind, and called unto him *Mephiſtophiles* his Spirit, ſaying unto him, *I pray thee reſolve me in this Doubt: What is Hell? What Subſtance is it of? In what Place ſtands it? And when was it made?* *Mephiſtophiles* anſwered, Fauſtus, *thou ſhalt know, that before the Fall of my* Lord Lucifer *there was no Hell, but even then was Hell ordained; it is no Subſtance, but a confuſed Thing; for I tell thee, that before all Elements were made, or the Earth ſeen, the Spirit of God moved upon the Waters, and Darkneſs was over all; but when God ſaid, Let there be Light, it was at his Word, and the Light was on God's right Hand, and he praiſed the Light. Judge thou farther, God ſtood in the middle, the Darkneſs was on his left Hand, in the which my Lord was bound in Chains until the Day of Judgment: In this confuſed Hell is nought to find but a ſulphuriſh Fire, and ſtinking Miſt or Fog: Farther, we Devils know not what Subſtance it is of, but a confuſed Thing; for as the Bubble of Water flyeth before the Wind, ſo doth Hell before the Breath of God: Moreover, the Devils know not how God hath laid the Foundation of our Hell, nor where it is; but to be ſhort,* Fauſtus, *we know that Hell hath neither bottom nor end.*

Chap.

Chap. XII. *The ſecond Queſtion put forth by Dr.* Fauſtus *to his Spirit, what Kingdoms were in Hell, how many, and what were the Rulers Names.*

FAuſtus ſpake again to his Spirit, ſaying, *Thou ſpeakeſt of wonderful Things; I pray thee now tell me what Kingdoms are there in your Hell? How many are there? What they are called? And who Rules them?* The Spirit anſwered him, *My* Fauſtus, *know that Hell is, as thou wouldeſt think with thyſelf, another World, in the which we have our Being under the Earth, even to the Heavens; within the Circumference whereof are contained ten Kingdoms, namely,* 1. Lacus Mortis. 2. Stagnum Ignis. 3. Terra Tenebroſa. 4. Tartarus. 5. Terra Oblivionis. 6. Gehenna. 7. Erebus. 8. Barathrum. 9. Styx. 10 Acheron.

The which Kingdoms are governed by five Kings; that is, Lucifer *in the* Orient, Belzebub *in* Septentrio, Belial *in* Meredie, Aſcheroth *in the* Occident, *and* Phlegeton *in the midſt of them all; whoſe Rules and Dominions have no end until the Day of Doom; and thus far,* Fauſtus, *haſt thou heard of our Rule and Kingdom.*

Chap. XIII. *Another Queſtion put forth by Dr.* Fauſtus *to his Spirit, concerning his Lord* Lucifer, *with the ſorrow that* Fauſtus *fell afterwards into.*

DR. *Fauſtus* began again to reaſon with *Mephiſtophiles*, requiring him to tell in what Form and Shape, and in what Eſtimation his Lord *Lucifer* was, when he was in favour with God: Whereupon his Spirit required of him three Days reſpite, which *Fauſtus* granted. The three Days being expired, *Mephiſtophiles* gave him this Anſwer: Fauſtus, *my Lord* Lucifer, *(ſo called now for that he was baniſhed out of the clear Light of Heaven) was at the firſt an Angel of God, yea, he was ſo of God ordained for Shape, Pomp, Authority, Worthineſs, and Dwelling, that he far exceeded all the other Creatures of God, yea, or Gold and precious Stones; and ſo illuminated that he far ſurpaſſed the brightneſs of the Sun, and all other Stars where God placed him on the Cherubims; he had a Kingly Office, and was always before God's Seat, to the end he might be the more Perfect in all his Being; but when he began to be High-minded, Proud, and ſo Preſumptuous, that he would Uſurp the Seat of God's Majeſty, then was he baniſhed out from amongſt the heavenly Powers, ſeparated from their abiding, into the manner of a fiery Stone, that no Water*

is able to quench, but continually burneth until the end of the World. Dr. *Faustus*, when he had heard the Words of his Spirit, began to ponder with himself, having divers and sundry Opinions in his head, and very pensively, saying nothing to his Spirit, he went into his Chamber, and laid him on his Bed, recording the Words of *Mephistophiles*, which so pierced his Heart that he fell into sighing and great lamentation, crying out, *Alas! Ah, woe is me! What have I done? Even so shall it come to pass with me; am I not also a Creature of God's making, bearing his own Image and Similitude, into whom he hath breathed the Spirit of Life and Immortality, unto whom he hath made all Things living Subject: but Woe is me! My haughty Mind, proud aspiring Stomach, and filthy Flesh, hath brought my Soul into perpetual Damnation, yea, Pride hath abused my Understanding, insomuch that I have forgot my Maker, the Spirit of God is departed from me; I have promised the Devil my Soul, and therefore it is but a Folly for me to hope for Grace, but it must be even with me as with* Lucifer, *thrown into Perpetual burning Fire, ah! Woe is me, that ever I was born.* In this Perplexity lay this miserable Dr. *Faustus*, having quite forgot his Faith in Christ, never failing to Repentance truly, thereby to attain the Grace and holy Spirit of God again, the which would have been able to have resisted the strong Assaults of Satan; for although he had made him a Promise, yet he might have remembred, through true Repentance Sinners may once come again into the Favour of God, which Faith the Faithful firmly hold, knowing they that kill the Body are not able to hurt the Soul; but he was in all his Opinions doubtful, without Faith or Hope, and so he continued.

Chap. XIV. *Another Disputation betwixt Dr.* Faustus *and his Spirit, of the Power of the Devil, and his Envy to Mankind.*

After *Faustus* had a while pondered and sorrowed with himself on his wretched Estate, he called again *Mephistophiles* unto him, commanding him to tell him the Judgment, Rule, Power, Attempts, Tyranny and Temptation of the Devil; and why he was moved to such kind of living? Whereupon the Spirit answered to this Question, *That thou demandest of me will turn thee to no small Discontentment, therefore thou shouldst not have desired of me such Matters, for it toucheth the Secrets of our Kingdom, although I cannot deny to resolve thy Request: Therefore know* Faustus, *that so soon as my Lord* Lucifer *fell from Heaven, he became a mortal Enemy both to God and Man, and hath used (as now he doth) all manner of Tyranny to the*

the Destruction of Man, as is manifested by divers Examples: One falling suddenly Dead, another Hangs himself, another Drowns himself, others Stabs themselves, others unlawfully Despair, and so come to utter Confusion: The first Adam, *that was made Perfect to the Similitude of God, was by my Lord's Policy, the whole Decay of Man; yea,* Faustus, *in him was the Beginning and first Tyranny of my Lord* Lucifer *to Man; the like did he with* Cain, *the same with the Children of* Israel *when they Worshipped strange Gods, and fell to Whoredom with strange Women; the like with* Saul, *so did he by the seven Husbands of her, that after was the Wife of* Tobias; *likewise* Dagon *our Fellow brought to Destruction fifty thousand Men, whereupon the Ark of God was Stoln, and* Belial *made* David *to number his Men, whereupon were slain sixty thousand. Also he deceived King* Solomon, *that Worshipped the Gods of the Heathen: And there are such Spirits innumerable, that can come by Men, and tempt them, and drive them to Sin, and weaken their Belief; for we rule the Hearts of Kings and Princes, stirring them up to War and Blood-shed, and to this Intent do we spread our selves through all the World, as the utter Enemies of God and his Son Christ, yea, and all that Worship them, and that thou knowest by thy self* Faustus, *how have we dealt by thee?* To this, said *Faustus*, Then thou didst also beguile me? *I did what I could to help thee forward, for as soon as I saw how thy Heart did despise thy Degree taken in Divinity, and didst Study to search and know the Secrets of our Kingdom, then did I enter into thee, giving thee divers foul and filthy Cogitations, pricking thee forward in thy Intent, persuading thee thou couldst never attain to thy Desire, till thou hast the Help of some Devil; and when thou wast delighted in this, then took I Root in thee, and so firmly, that thou gavest thy self to us both Body and Soul, which thou canst not deny.* Hereat answered *Faustus*, Thou sayest true, I cannot deny it: Ah, woe is me, most miserable *Faustus!* How have I been deceived? Had I not a had Desire to know too much, I had not been in this Case; for having studied the Lives of the Holy Saints and Prophets, and thereby thought to understand sufficient Heavenly Matters, I thought my self not worthy to be called Dr. *Faustus*, if I should not also know the Secrets of Hell, and be Associated with the furious Fiends thereof; now therefore must I be rewarded accordingly. VVhich Speeches being uttered, *Faustus* went very sorrowful away from his Spirit.

Chap. XV. *How Dr.* Faustus *desired again of his Spirit, to know the Secrets and Pains of Hell; and whether those damned Devils, and their Company, might ever come to the Favour and Love of God again.*

DR. *Faustus* was pondering with himself how he might get loose from so damnable an end as he had given himself unto, both Soul and Body: But his repenting was like that of *Cain* and *Judas*, he thought his Sin greater than God could forgive; hereupon resting his Mind, he lookt up to Heaven, but saw nothing therein, for his Heart was so possessed of the Devil, that he could think of nought else but of Hell, and the Pains thereof. Wherefore in all haste he called unto him his Spirit *Mephistophiles*, desiring him to tell him some more of the Secrets of Hell; what Pain the Damned are in? And how they were Tormented? And whether the damned Souls might get again the Favour of God, and so be released out of their Torments or not. Whereupon the Spirit answered, My *Faustus*, thou may'st well leave to question any more of such Matters, for they will but disquiet thy Mind; I pray thee, what meanest thou, thinkest thou through these thy Fantasies to escape us? No, for if thou shouldest climb up to Heaven, there to hide thy self, yet would I thrust thee down again, for thou art mine, and thou belongest to our Society: Therefore, sweet *Faustus*, thou wilt Repent this thy foolish Demand, except thou be Content that I shall tell thee nothing. Quoth *Faustus*, ragingly, I will know, or I will not live, wherefore dispatch and tell me; to whom *Mephistophiles* answered, *Faustus*, it is no Trouble unto me at all to tell thee; and therefore since thou forcest me thereto, I will tell thee Things to the Terror of thy Soul, if thou wilt abide the hearing: Thou wilt have me to tell thee of the Secrets of Hell, and of the Pains thereof: Know, *Faustus*, that Hell hath many Figures, Semblances and Names; but it cannot be named or figured in such sort to the Living that are Damned, as it is to those that are dead, and do both see and feel the Torments thereof: For Hell is said to be deadly, out of which came never any to Life again but one, but he is nothing for thee to reckon upon; Hell is bloodthirsty, and is never satisfied; Hell is a Valley into which the Damned Souls fall; for so soon as the Soul is out of Man's Body, it would gladly go to the Place from whence it came, and climbeth up above the highest Hills, even to the Heavens, where being by the Angels of the first *Model* denied Entertainment, (in Consideration of their evil Life spent on Earth) they fall into the deepest Pit or Valley, that hath no

bottom

bottom, into a perpetual Fire which ſhall never be quenched; for like as the Flint thrown in the Water loſeth not Vertue, neither is the Fire extinguiſhed; even ſo the helliſh Fire is unquenchable: And even as the Flint-ſtone in the Fire burns red hot, and Conſumeth not, ſo likewiſe the damn'd Souls in our helliſh Fire are ever Burning, but their Pain never Diminiſhing: Therefore is Hell called the Everlaſting Pain, in which is never Hope for Mercy; ſo it is called Utter Darkneſs, in which we ſee neither the Light, the Sun, Moon, nor Stars; and were our Darkneſs like the Darkneſs of Night, yet were there Hope of Mercy: But Ours is Perpetual Darkneſs, clean exempt from the Face of God. Hell hath alſo a Place within it, called *Chaſma*, out of which iſſueth all manner of Thunders and Lightnings, with ſuch Shriekings and Wailings, that oftentimes the very Devils themſelves ſtand in fear thereof. For one while it ſendeth forth Wind, with exceeding Snow, Hail and Rain, congealing the Water into Ice: with the which the Damned are Frozen, Gnaſh their Teeth, Howl and Cry, yet cannot die.

Other whiles, it ſendeth forth moſt horrible hot Miſts, or Fogs, with flaſhing of Flames of Fire and Brimſtone; wherein the ſorrowful Souls of the Damned lie Broiling in their reiterated Torments: yea, *Fauſtus*, Hell is called a Priſon, wherein the Damned lie continually bound; it is called *Pernicies* and *Exitium*, Death, Deſtruction, Hurtfulneſs, Miſchief, a Miſchance, a pitiful and evil Thing, World without End. We have alſo with us in Hell a Ladder, reaching of exceeding highth, as though the top of the ſame would touch the Heaven, to which the Damned aſcend to ſeek the Bleſſing of God, but through their Infidelity, when they are at very higheſt Degree, they fall down again into their former Miſeries, complaining of the Heat of that unquenchable Fire: yea, ſweet *Fauſtus*, ſo much underſtand thou of Hell, the while thou art deſirous to know the Secrets of our Kingdom. And mark, *Fauſtus*, Hell is the Nurſe of Death, the Heat of Fire, the Shadow of Heaven and Earth, the Oblivion of all Goodneſs; the Pains unſpeakable, the Griefs unremoveable, the dwelling of the Devils. Dragons, Serpents, Adders, Toades, Crocodiles, and all manner of venemous and noiſome Creatures; the Puddle of Sin, the ſtinking far aſcending from the *Stygian* Lake, Brimſtone, Pitch, and all manner of unclean Metals, the perpetual and unquenchable Fire, the end of whoſe Miſeries was never purpoſed by God: Yea, yea, *Fauſtus*, thou ſayeſt I ſhall, I muſt, nay, I will tell thee the Secrets of our Kingdom, for thou buyeſt it dearly, and thou muſt and ſhalt be Partaker

taker of our Torments, that (as the Lord said) shall never cease, for Hell, the VVoman's belly, and the Earth, are never satisfied, there shalt thou abide horrible Torments, Howling, Crying, Burning, Freezing, Melting, Swimming in a Labyrinth of Miseries, Scolding, Smoaking in thine Eyes, stinking in thy Nose, hoarseness in thy Speech, deafness in thy Ears, trembling in thy Hands, biting thine own Tongue with Pain, thy Heart crushed as with a Press, thy Bones broken, the Devils tossing Fire-brands unto thee; yea, thy whole Carkase tossed upon Muck-forks from one Devil to another; yea, *Faustus*, then wilt thou wish for Death, and he will fly from thee, thine unspeakable Torments shall be every Day augmented more and more, for the greater the Sin, the greater is the Punishment; how likest thou this, my *Faustus?* A Resolution answerable to thy Request.

Lastly, Thou wilt have me tell thee that which only belongeth to God, which is, if it be possible for the Damned to come again into the favour of God, or not; why, *Faustus*, thou knowest that this is against thy Promise; for why shouldest thou desire to know that, having already given thy Soul to the Devil, to have the Pleasure of the VVorld, and to know the Secrets of Hell; therefore thou art Damned, and how canst thou then come again to the favour of God: VVherefore I discreetly answer, No; for whomsoever God hath forsaken and thrown into Hell, must there abide his VVrath and Indignation, in that unquenchable Fire, where is no hope of Mercy to be looked for, but abiding his perpetual Pains, VVorld without End: For even as much it availeth thee, *Faustus*, to hope for the favour of God again, as *Lucifer* himself; who indeed, although he and we have a hope, yet it is to small avail, and taketh none effect, for out of that Place God will neither hear Crying nor Singing; if he do, thou shalt have a little Remorse, as *Dives*, *Cain*, and *Judas* had. VVhat helpeth the Emperor, King, Prince, Duke, Earl, Baron, Lord, Knight, Esquire, or Gentlemen, to cry for Mercy being there? Nothing, for if on Earth they would not be Tyrants and Self-willed, rich with Covetousness, proud with Pomp, Gluttons, Drunkards, VVhoremongers, Backbiters, Robbers, Murtherers, Blasphemers, and such like, then were there some hope to be looked for; therefore my *Faustus*, as thou comest to Hell with these Qualities, thou mayst say with *Cain*, my Sins are greater than can be forgiven, go hang thy self with *Judas*: And lastly, be contented to suffer Torments with *Dives*. Therefore know *Faustus*, that the Damned have neither End nor Time appointed, in the which they may hope to be released; for if there were any such hope that they

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by throwing one drop of Water out of the Sea in a Day, until it were dry, or there were one heap of Sand, as high as from the Earth to the Heavens, that a Bird carrying away but one Corn in a Day, at the end of this so long Labour, that yet they might hope at the last God would have Mercy on them, they would be comforted; but now there is no hope that God once thinks upon them, or that there howling shall ever be heard; yea, so impossible it is for thee to hide thy self from God, as it is impossible for thee to remove the Mountains, or to empty the Sea, or to tell the Drops of Rain that have fallen from Heaven until this Day, or to tell what there is most of in the World: Yea, and as for a Camel to go through the Eye of a Needle, even so impossible it is for thee, *Faustus*, and the rest of the Damned, to come again into the favour of God? and thus *Faustus* hast thou heard my last Sentence, and I pray thee, how dost thou like it? But know this, that I counsel thee to let me be unmolested hereafter with such Disputations, or else I will vex thee every Limb to thy small Contentment. Doctor *Faustus* parted from his Spirit very Pensive and Sorrowful, laying him on his Bed, altogether doubtful of the Grace and Favour of God, wherefore he fell into fantastical Cogitations; fain he would have had his Soul at Liberty again, but the Devil had so blinded him, and had taken such deep Root in his Heart, that he could never think to crave God's Mercy; or if by chance he had any good Motion, streightways the Devil would thrust in a fair Lady into his Chamber, which fell to kissing and Dalliance with him; through which means he threw the Godly Motions in the Wind, going forward still in his wicked Practice, to the utter Ruin both of Body and Soul.

Chap. XVI. *Another Question put forth by Dr.* Faustus *to his Spirit* Mephistophiles *of his own Estate.*

DR. *Faustus* being yet desirous to hear more strange Things, called his Spirit unto him, saying, *My* Mephistophiles, *I have yet another Suit unto thee, which I pray thee deny me not to resolve me of.* *Faustus* (quoth the Spirit) I am loath to Reason with thee any further, for thou art never satisfied in thy Mind, but always bringest me a new: *Yet I pray thee this once* (quoth *Faustus*) *do me so much Favour as to tell me the Truth in this Matter, and hereafter I will be no more so earnest with thee.* The Spirit was altogether against it; but yet once more he would abide him. Well (said the Spirit to *Faustus*) what demandest thou of me. *Faustus* said, *I would gladly know of thee if thou wert a Man in Manner and Form as I am, what would-*

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eſt thou do to pleaſe both God and Man? Whereat the Spirit ſmiled, ſaying, My *Fauſtus*, if I was a Man as thou art, and that God had adorned me with thoſe Gifts of Nature which thou once hadſt, even ſo long as the Breath of God were by and within me, would I humble my ſelf unto his Majeſty, endeavouring all that I could to keep his Commandments, praiſe him and glorifie him, that I might continue in his Favour, ſo were I ſure to enjoy the Eternal Joy, and Felicity of his Kingdom. Fauſtus ſaid, *But that I have not done.* No, thou ſayeſt truth, quoth *Mephiſtophiles*, thou haſt not done it; but thou haſt denyed the Lord thy Maker, which gave thee the Breath of Life, Speech, Hearing, Sight, and all other thy reaſonable Senſes, that thou mighteſt underſtand his Will and Pleaſure, to live to the Glory and Honour of his Name, and to the Advancement of thy Body and Soul: Him, I ſay, being thy Maker, haſt thou denyed and defied, yea, wickedly haſt thou applied that excellent Gift of Underſtanding, and given thy Soul to the Devil, therefore give none the blame but thine own Self-will, thy proud and aſpiring Mind, which hath brought thee into the Wrath of God and utter Damnation. *This is moſt true* (*quoth* Fauſtus) *but tell me* Mephiſtophiles, *wouldſt thou be in my Caſe, as I am now?* Yea, ſaith the Spirit (and with that fetch'd a great Sigh) for yet I would ſo humble my ſelf, that I would win the Favour of God. *Then, ſaid Dr.* Fauſtus, *it were time enough for me, if I amended.* True, ſaid *Mephiſtophiles*, if it were not for thy great Sins, which are ſo odious and deteſtable in the Sight of God, that it is too late for thee, for the Wrath of God reſteth upon thee. Leave off, (quoth *Fauſtus*) and tell me my Queſtion to my greater Comfort.

Chap. XVII. *Here followeth the Second Part of* Dr. Fauſtus, *his Life and Practices, until his End.*

DR. *Fauſtus* having received denial of his Spirit to be reſolved any more in ſuch Queſtions propounded, forgot all good Works, and fell to be a Kalender-maker by the help of his Spirit, and alſo in ſhort time to be a good Aſtronomer or Aſtrologian: He had learned ſo perfectly of his Spirit the courſe of the Sun, Moon, and Stars, that he had the moſt famous Name of all the Mathematicians that lived in his time, as may well appear by his Works dedicated unto ſundry Dukes and Lords, for he did nothing without the Advice of his Spirit, which learned him to preſage of Matters to come, which have come to paſs ſince his Death. The like praiſe won he with his Kalenders and Almanacks-making; for when he preſaged of any Thing, Operations, and

and Alterations of the Weather or Elements, as Wind, Rain, Fogs, Snow, Hail, Moiſt, Dry, Warm, Cold, Thunder, Lightning, it fell ſo duly out, as if an Angel of Heaven had forewarned it. He did not, like the unskilful Aſtronomers in our time, that ſet in Winter, cold moiſt Air, froſty, and in the Dog days, hot, dry, thunder, fire, and ſuch like; but he ſet in all his Works, the Day and Hour, when, where, and how it ſhould happen. If any wonderful Thing were at hand, as Mortality, Famine, Plague, Wars, he would ſet the Time and Place, in true and juſt Order, when it would come to paſs.

Chap. XVIII. *A Queſtion put forth by Dr.* Fauſtus *to his Spirit, concerning Aſtronomy.*

NOw *Fauſtus* falling to Practice, and making his Prognoſtications, he was doubtful in many Points; wherefore he called unto him *Mephiſtophiles* his Spirit, ſaying, *I find the Ground of the Science very difficult to attain unto; for when that I confer* Aſtonomia *and* Aſtrologia, *as the Mathematicians and ancient Writers have left in Memory, I find them vary, and very much to diſagree: wherefore I pray thee to teach me the Truth of this Matter.* To whom his Spirit anſwered, *Fauſtus*, thou ſhalt know, that the Practitioners or Speculators, or at leaſt the firſt Inventors of theſe Arts, have done nothing of themſelves certain, whereupon thou mayeſt attain to the true Prognoſticating or Preſaging of Things concerning the Heavens, or of the Influence of the Planets; for if by chance ſome one Mathematician or Aſtronomer have left behind him any thing worthy of Memory, they have ſo blinded it with *Ænigmatical* Words, blind Characters, and ſuch obſcure Figures, that it is impoſſible for any earthly Man to attain the Knowledge thereof, without the aid of ſome Spirits, or elſe the ſpecial Gift of God, for ſuch as are the hidden Works of God from Men, yet do we Spirits, that fly and fleet all Elements, know ſuch; and there is nothing to be done, or by the Heavens pretended, but we know it, except only the Day of Doom. Wherefore, *Fauſtus* learn of me, I will teach thee the Courſe and Re-courſe of ♄♅♂☉☿♀☾ the cauſe of Winter and Summer, the exaltation and declination of the Sun, and Eclipſe of the Moon, the diſtance and highth of the Poles and every fixed Star, the Nature and Oppoſition of the Elements, Fire, Air, VVater, and Earth, and all that is contained in them, yea, herein there is nothing hidden from me, but only the filthy Eſſence which once thou hadſt, *Fauſtus*, at Liberty, but now thou haſt loſt it paſt Recovery; therefore leaving that which will not be again had, learn

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now of me to make Thunder, Lightning, Hail, Snow, and Rain, the Clouds to rend the Earth, and craggy Rocks to ſhake and ſplit in ſunder, the Seas to ſwell and roar, and over-run their Marks; knoweſt thou not that the deeper the Sun ſhines, the hotter he pierces; ſo the more thy Art is famous whilſt thou art here, the greater ſhall be thy Name when thou art gone. Knoweſt thou not that the Earth is frozen, cold, and dry; the Water running, cold and moiſt, the Air flying, hot and moiſt; the Fire conſuming hot and dry: Yea, *Fauſtus*, ſo muſt thy Heart be inflamed like the Fire to mount on high; learn, *Fauſtus*, to fly like my ſelf, as ſwift as Thought from one Kingdom to another, to ſit at Princes Tables, to eat their Dainty-fare, to have thy Pleaſure of their Ladies, Wives and Concubines; to uſe all their jewels and coſtly Robes, as things belonging unto thee, and not unto them: Learn of me, *Fauſtus*, to run through Walls, Doors, and Gates of Stone and Iron, to creep into the Earth like a Worm, or ſwim in the Water like a Fiſh; to fly in the Air like a Bird, and to live and nouriſh thy ſelf in the Fire like a Salamander; ſo ſhalt thou be famous, renowned, far ſpoken of, and extolled for thy skill, going on Knives not hurting thy Feet, carrying Fire in thy Boſom and not burning thy ſhirt; ſeeing through the Heavens, as through a Chryſtal, wherein is placed the Planets, with all the reſt of the preſaging Comets, the whole Circuit of the World from Eaſt to Weſt, North and South: There ſhalt thou know, *Fauſtus*, whereof the fiery Sphere above, and the Signs of the Zodiack doth not burn and conſume the whole Face of the Earth, being hindred by placing the two moiſt Elements between them, the airy Clouds and wavering Waves of Water: yea, *Fauſtus*, I will learn thee the Secrets of Nature, what the Cauſe is, that the Sun in Summer, being at the higheſt, giveth all his heat downwards on the Earth; and being Winter at the loweſt, giveth all his heat upwards into the Heavens, that the Snow ſhould be of ſo great Vertue as the Honey, and the Lady *Saturnia* in *Occulto*, more hot than the Sun in *Manifeſto*. Come on, my *Fauſtus*, I will make thee as Perfect in theſe Ways as myſelf, I will learn thee to go invinſible, to find out the Mines both of Gold and Silver, the Fodines of precious Stones, as the Carbunckle, the Diamond, Saphire, Emerald, Ruby, Topas, Jacinth, Granat, Jaſpies, Amethyſt; uſe all theſe at thy Pleaſure, take thy Heart's deſire; thy time *Fauſtus* weareth away, then why wilt thou not take thy Pleaſure of the World? Come up, we will go unto Kings at their own Courts, and at their moſt ſumptuous Banquets be their Gueſts; if willingly they invite us not, then by Force we will

ſerve our own Turn with their beſt Meat and dainteſt Wine. *Agreed*, quoth *Fauſtus*, *but let me pauſe a while upon this thou haſt even now declared unto me.*

Chap. XIX. *How Dr.* Fauſtus *fell into Deſpair with himſelf, for having put a Queſtion unto his Spirit, they fell at Variance, whereupon the rout of Devils appeared unto him, threatning him ſharply.*

DR. *Fauſtus* reſolved with himſelf the Speeches of his Spirit, and became ſo woful and ſorrowful in his Cogitations, that he thought himſelf already frying in the horteſt Flame of Hell; and lying in this Muſe, ſuddenly there appeared unto him his Spirit, demanding what Thing ſo grieved and troubled his Conſcience: Whereat Dr. *Fauſtus* gave no Anſwer; yet the Spirit lay very earneſtly upon him to know the Cauſe, and if it were poſſible he would find a Remedy for his Grief, and eaſe him of his Sorrows. To whom *Fauſtus* anſwered, *I have taken thee unto me as a Servant to do my Service, and thy Service will be very dear unto me; yet I cannot have any Diligence of thee farther than thou lift thy ſelf, neither doſt thou in any thing as it becometh thee.* The Spirit replyed, *My* Fauſtus, *thou knoweſt that I was never againſt thy Commandment as yet, but ready to ſerve and reſolve thy Queſtions, although I am not bound unto thee in ſuch Reſpects as concern the hurt of our Kingdom; yet was I always willing to anſwer thee, and ſo I am ſtill: Therefore my* Fauſtus, *ſay on boldly, what is thy Will and Pleaſure?* At which Words the Spirit ſtole away the Heart of *Fauſtus*, who ſpake in this ſort: *Mephiſtophiles, tell me how and after what ſort God made the World, and all the Creatures in it? And why Man was made after the Image of God?* The Spirit hearing this, anſwered *Fauſtus*, *Thou knoweſt that all this is in vain for thee to aſk: I know that thou art ſorry for that thou haſt done, but it availeth thee not; for I will tear thee in a thouſand Pieces if thou change not thy Opinions, and hereat be vaniſhed away. Whereat Fauſtus, all Sorrowful that he had put forth ſuch a Queſtion, fell to weeping and to howling bitterly, not for his Sins towards God, but that the Devil was departed from him ſo ſuddenly in ſuch a Rage. And being in this Perplexity, he was ſuddenly taken with ſuch extream cold, as if he would have frozen in the Place where he ſate, in which the greateſt Devil in Hell appeared unto him, with certain of his hideous and infernal Company, in moſt ugly Shapes, that it was impoſſible to think upon; and traverſing the Chamber round about where* Fauſtus,

ſate, *Fauſtus* thought to himſelf, *Now are they come for me, though my Time be not come, and that, becauſe I have asked ſuch Queſtions of my Servant* Mephiſtophiles: At whoſe Cogitations the chiefeſt Devil, which was the Lord, unto whom he gave his Soul, that was *Lucifer*, ſpake in this ſort: Fauſtus, *I have ſeen thy Thoughts which are not as thou haſt vowed unto me, by the Virtue of this Letter*; and ſhewed him the Obligation, which he had written with his own Blood; *wherefore I am come to viſit thee, and to ſhew thee ſome of our Helliſh Paſtimes, in hope that will draw and confirm thy Mind a little more ſtedfaſt unto us. Content (quoth* Fauſtus) *go to, let me ſee what Paſtime you can make.* At which Words the great Devil in his likeneſs, ſate him down by *Fauſtus*, commanding the reſt of his Devils to appear in the Form as if they were in Hell. Firſt entered *Belial* in Form of a Bear, with curled black Hair to the Ground, his Ears ſtanding upright; within his Ears were as red as Blood, out of which iſſued Flames of Fire, his Teeth were at leaſt a Foot long, and as white as Snow, with a Tail three Ells long, at the leaſt, having two Wings, one behind each Arm; and thus one after another they appeared to *Fauſtus* in Form as they were in Hell. *Lucifer* himſelf ſate in a manner of a Man all hairy, but of brown Colour like a Squirrel curled, and his Tail turning upwards on his back as the Squirrels uſe, I think he could crack Nuts too like a Squirrel. After him came *Belzeebub* in curled Hair of a Horſe Fleſh-colour, his Head like the Head of a Bull, with a mighty Pair of Horns, and two long Ears down to the Ground, and two VVings on his Back, with two pricking Things like Horns; out of his VVings iſſued Flames of Fire, his Tail was like a Cow's. Then came *Aſtaroth* in the Form of a VVorm, going upright on his Tail, and had no Feet, but a Tail like a Glow-worm, under his Chops grew two ſhort Hands, and his Back was Cole-black, his Belly thick in the middle, yellow, like Gold, having many Briſtles on his Back like a Hedge-hog. After him came *Carnagoſta*, being white and gray mixed, exceeding curled and hairy, he had a head like the head of an Aſs, and a Tail like a Cat, and Claws like an Ox, lacking nothing of an Ell broad. Then came *Anobis*; this Devil had a head like a Dog, white and black hair, in ſhape like a hog, ſaving that he had but two Feet, one under his Throat, the other at his Tail; he was four Ells long, with hanging Ears like a Blood-hound. After him came *Dithidan*; he was a ſhort Thief, in form of a large Bird, with ſhining Feathers, and four Feet; his Neck was green, and Body red, and his feet black. The laſt was called *Bracbus*, with very ſhort feet, like a *Hedge*-hog, yellow and green,

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the upper-side of his Body was brown, and the Belly like blue flames of Fire, the Tail red like the Tail of a Monkey. The rest of the Devils were in Form of unreasonable Beasts, as Swine, Harts, Bears, Wolfs, Apes, Buffes, Goats, Antelopes, Elephants, Dragons, Horses, Asses, Lions, Cats, Snakes, Toads, and all manner of ugly odious Serpents and Worms; yet came in such sort that every one at his entry into the Hall, made their Reverence unto *Lucifer*, and so took their Places, standing in order as they came until they had fill'd the whole Hall, wherewith suddenly fell a most horrible Thunder-clap, that the House shook as if it would have fall'n unto the Ground; upon which every Monster had a Muck-fork in his Hand, holding them towards *Faustus*, as tho' they would have run a Tilt at him: Which when *Faustus* perceived, he thought upon the Words of *Mephistophiles*, when he told him how the Souls in Hell where tormented, being cast from Devil to Devil upon Muck-forks, he thought verily to have been tormented there by them in like sort: But *Lucifer* perceiving his Thought, spake to him, My *Faustus*, how likest thou this Crew of mine? Quoth *Faustus*, *Why came you not in another Manner of Shape?* *Lucifer* reply'd, We cannot change our hellish Form, we have shewed our selves here as we are there; yet can we blind Mens Eyes in such sort, that when we will, we appear unto them as if we were Men or Angels of Light, although our dwelling be in Darkness. Then said *Faustus*, *I like not so many of you together.* Whereupon *Lucifer* commanded them to depart, except seven of the Principal, forthwith they presently vanished, which *Faustus* perceiving, he was somewhat better comforted, and spake to *Lucifer*, *Where is my Servant* Mephistophiles, *let me see if he can do the like.* Whereupon came a fierce Dragon flying, and spitting Fire round about the House, and coming towards *Lucifer*, made Reverance, and then changed himself to the Form of a Friar, saying, *Faustus, What wilt thou?* Faustus said, *I will that thou teach me to Transform my self in like Sort, as thou and the rest have done.* Then *Lucifer* put forth his Paw and gave *Faustus* a Book, saying, Hold, do what thou wilt, which he looking upon, straightways changed himself into a Hog, then into a Worm, then into a Dragon, and finding thus for his Purpose it liked him well. Quoth he to *Lucifer*, *And how cometh it that so many filthy Forms are in the World?* *Lucifer* answered, they are ordained of God, as Plagues unto Men, and so shalt thou be plagued, quoth he; whereupon came Scorpians, Wasps, Emets, Bees and Goats, which fell to stinging and biting him, and all the whole House was filled with a most horrible stinking Fogg, in-

ſomuch that *Fauſtus* ſaw nothing, but ſtill was tormented; wherefore he cryed for help, ſaying, *Mephiſtophiles, my faithful Servant, where art thou? Help, help, I pray thee.* Hereat the Spirit anſwered nothing, but *Lucifer* himſelf ſaid, *Ho, ho, ho*, Fauſtus, *how likeſt thou the Creation of the World?* And Incontinent it was clear again, and the Devils and all the filthy Cattel were vaniſhed, only *Fauſtus* was left alone ſeeing nothing, but hearing the ſweeteſt Muſick that ever he heard before, at which he was ſo raviſhed with Delight, that he forgot his Fears he was in before, and it repented him that he had ſeen no more of their Paſtime.

Chap. XX. *How Dr.* Fauſtus *deſired to ſee Hell, and of the manner how he was uſed therein.*

DR. *Fauſtus* bethinking how his Time went away, and how he had ſpent eight Years thereof, he meant to ſpend the reſt to his better Contentment, intending quite to forget any ſuch Motions as might offend the Devil any more: Wherefore on a time he called his Spirit *Mephiſtophiles*, and ſaid unto him, *Bring thou hither unto me thy Lord* Lucifer *or* Belial; *he thought him (notwithſtanding) one that was called* Belzebub, *the which asked* Fauſtus, *his Pleaſure?* Quoth *Fauſtus, I will know of thee if I might ſee Hell, and take a view thereof? That thou ſhalt*, ſaid the Devil, *and at Midnight I will fetch thee.* Well, Night being come, Dr. *Fauſtus* waited very diligently for the coming of the Devil to fetch him, and thinking that he tarried too long, he went to the Window, where he pulled open a Caſement, and looking into the Element, he ſaw a Cloud in the North more black, and darker, and obſcurer than all the reſt of the Skie, from whence the Wind blew moſt horribly right into *Fauſtus*'s Chamber, and filled the whole Houſe with Smoak, that *Fauſtus* was almoſt ſmothered; hereat fell an exceeding Thunder-clap, and withal came a great rugged black Bear all curled, and upon his Back a Chair of beaten Gold, and ſpake to *Fauſtus*, ſaying, *Sir, up and away with me*; and Dr. *Fauſtus* that had ſo long abode the Smoak, wiſhed rather to be in Hell, than there, got on the Devil, and ſo they went on together. Mark how the Devil blinded him, and made him believe he carried him into Hell, for he carried him into the Lake, where *Fauſtus* fell into a ſound Sleep, as if he had ſate into a warm Water or Bath: At laſt they came to a Place which burneth continually with flaſhing Flames of Fire and Brimſtone; whereout iſſued an exceeding mighty Clap of Thunder, with ſo horrible a Noiſe that *Fauſtus* awaked; but

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the Devil went forth on his Way, and carried *Fauſtus* therein, yea, notwithſtanding however it burnt, Dr. *Fauſtus* felt no more heat then as it were the Glimps of the Sun in *May*, there heard he all manner of Muſick to overcome him, but ſaw none playing on them; it pleaſed him well, but he durſt not ask, for he was forbidden it before. To meet the Devil and the Gueſt that came with him, came three other ugly Devils, the which ran back again before the Bear, to make the Way; againſt whom there came running an exceeding great Hart, which would have thruſt *Fauſtus* out of his Chair; but being defended by the other three Devils, the Heat was put to the Repulſe: Thence going on their Way, *Fauſtus* looked, and behold there was nothing but Snakes, and all manner of venemous Beaſt about him, which were exceeding great; unto the which Snakes came many Storks, and ſwallowed up all the whole Multitude of Snakes, that they left not one: Which when *Fauſtus* ſaw, he marvelled greatly; but proceeding farther on their helliſh Voyage, there came forth out of an hollow Clift an exceeding great flying Bull, the which with ſuch a Force hit *Fauſtus*'s Chair with his Head and Horns, that he turned *Fauſtus* and his Bear over and over, ſo that the Bear vaniſhed away: Whereat *Fauſtus* began to cry, *Oh! Woe to me that ever I came here!* For he thought there to have been beguiled of the Devil, and to make an end before his time appointed or condition of the Devil: But ſhortly after came to him a monſtrous Ape, bidding *Fauſtus* to be of good chear, and ſaid, *Get upon me.* All the Fire in Hell ſeemed to *Fauſtus* to have been put out, whereupon followed a Monſtrous thick Fog, that he ſaw nothing, but ſhortly after it ſeemed to him to wax clear, where he ſaw two great Dragons faſtned unto a Waggon, in the which the Ape aſcended and ſet *Fauſtus*, therein; forth flew the Dragons into an exceeding dark Cloud, where *Fauſtus* ſaw neither Dragons nor Chariot wherein he ſate, and ſuch were the Cries of tormented Souls, with mighty Thunder-claps, and Flaſhing-lightnings about his Ears, that poor *Fauſtus* ſhook for fear; upon this they came to a Water, ſtinking and filthy, thick like Mud, into the which ran the Dragons, ſinking under with Waggon and all, but *Fauſtus* felt no Water but as it were a ſmall Miſt, ſaving that the Waves beat ſo ſore upon him, that he ſaw nothing under and over him but only Water, in the which he loſt his Dragons, Ape and Waggon; and ſinking yet deeper and deeper, he came at laſt as it were upon a high Rock, where the Waters parted and left him thereon: But when the Water was gone, it ſeemed to him he ſhould there have ended his Life, for he ſaw no Way but Death: The Rock was ſo high from the

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Bottom as Heaven is from the Earth; there sate he, seeing nor hearing any Man, and looked ever upon the Rock. At length he saw a little hole out of the which issued Fire; thought he, How shall I now do? I must either fall to the Bottom, or burn in the Fire, or sit in Despair: With that in his Madness he gave a Skip into the Fire hole, saying, *Hold, you Infernal Hags, take here this Sacrifice as my last End, that which I have justly deserved:* Upon this he was entred, and finding himself as yet unburned or touched of that Fire, he was the better appayed: But there was so great a Noise that he never heard the like before, it passed all the Thunder that ever he had heard: And coming down farther to the Bottom of the Rock, he saw a Fire wherein were many worthy and noble Personages, as Emperors, Kings, Dukes, and Lords, and many thousand more tormented Souls, at the Edge of which Fire, ran a most pleasant, clear, and cold Water to behold; into the which many tormented Souls sprang out of the Fire to cool themselves, but being so freezing cold, they were constrained to return again into the Fire, and thus wearied themselves and spent their endless Torments out of one Labyrinth into another, one while in heat, another while in cold: But *Faustus*, standing here all this while gazing on them that were thus tormented, he saw one leaping out of the Fire, shricking horribly, whom he thought to have known, wherefore he would fain have spoken unto him, but remembring he was forbidden, he refrained speaking. Then this Devil that brought him in, came to him again in likeness of a Bear, with the Chair on his Back, and bid him sit up, for it was time to depart; so *Faustus* got up, and the Devil carried him out into the Air, where he had so sweet Musick, that he fell asleep by the Way. His Boy *Christopher*, being all this while at home, and missing his Master so long, thought his Master would have tarried and dwelt with the Devil for ever; but whilst his Boy was in these Cogitations, his Master came home; for the Devil brought him home fast asleep as he sate in his Chair, and threw him on his Bed, where (being thus left of the Devil) he lay until Day. When he awaked, he was amazed, like a Man that had been in a dark Dungeon; musing with himself, if it were True or False that he had seen Hell, or whether he was blinded or not; but he rather perswaded himself he had been there than otherwise, because he had seen such wonderful Things; wherefore he most carefully took Pen and Ink, and wrote those Things in Order as he had seen; which Writing was afterwards found by his Boy in his Study; which afterwards was Published to the whole City of *Wittenberg* in Print, for Example to all Christians.

Chap.

Chap. XXI. *How Dr.* Faustus *was carried through the Air, up to the Heavens to see the whole World, and how the Skie and Planets ruled; after the which he wrote a Letter to his Friend of the same to* Liptzig, *and how he went about the World in eight Days.*

THis Letter was found by a Free-man and Citizen of *Wittenburg*, written with his own hand, and sent to his Friend at *Liptzig* a Physician, named *Love Vittori*, the Contents of which were as followeth: Amongst other things (my beloved Friend and Brother) I remember yet the former Friendship we had together when we were School-fellows, and Students in the University at *Wittenburg*, whereas you first studied Physick, Astronomy, Astrology, Geometry, and Cosmography, I to the contrary, you know, studied Divinity, notwithstanding now in any of your own Studies, I am sure I have proceeded farther than your self; for since I began I have never erred, for might I speak it without affecting mine own praise, my Kalenders and other Practices have not only the Commendations of the common Sort, but also the chiefest Lords and Nobles of this our Dutch Nation, because (which is chiefly to be noted) I write and presage of Matters to come, which all accord and fall out so right, as if they had already been before. And for thee (my beloved *Vittori*) you write to know my Voyage which I made unto the Heavens, the which (as you certifie me) you have had some Suspicion of, although you partly perswade your self that it is a Thing impossible; no matter for that, it is as it is, and let it be as it will, once it is done in such a manner as now according unto your Request, I will give you here to understand: I being once laid in my Bed, and could not sleep for thinking on my Kalender and Practice, I marvell'd with my self how it were possible that the Firmament should be known, and so largely written of by Men, or whether they write true or false, by their own Opinions and Suppositions, or by due Observation and true Course of the Heavens: Behold, I thought my House would have been blown down, so that all my Doors and Chests flew open, whereat I was not a little astonished, for withal I heard a groaning Voice, which said, *Get up, the desire of thy Heart, Mind, and Thought thou shalt see.* At the which I answered, What my Heart desireth that would I fain see, and to make Proof if I shall see, *I will away with thee. Why then,* quoth he, *look out at the Window, there cometh a Messenger for thee?* That did I, and behold there stood a Waggon with two Dragons before it to draw the same, and all the Waggon was of a light burning Fire, and for that the

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Moon ſhon I was the willinger at that time to depart; but the Voice ſpoke again, *Sit up, and let us away. I will* (ſaid I) *go with thee, but upon Condition, that I may ask after all Things that I ſee, hear, or think on.* The Voice anſwered, *I am Content for this time. Hereupon I got me into the Waggon, ſo that the Dragons carried me up right into the Air.*

The Waggon had four Wheels, the which rattled ſo, and made ſuch a Noiſe, as if it had been all this while running on the Stones, and round about us flew Flames of Fire; and the higher that I came, the more the Earth ſeemed to be darken'd, ſo that methought I came out of a Dungeon; and looking down from Heaven, behold *Mephiſtophiles* my Spirit and Servant was behind me, and when he perceived that I ſaw him, he came and ſate by me, to whom I ſaid, I pray thee *Mephiſtophiles*, whither ſhall I go now? *Let not that trouble thy Mind*, (ſaid he) and yet they carried us higher up. And now I will tell thee (good Friend and School-fellow) what Things I have ſeen and proved; for on the Tueſday I went out, and on Tueſday ſeven Nights following I came Home again, that's eight Days, in which time I ſlept not, no not one Wink came within mine Eyes: And we went inviſible of any Man; and as the Day began to appear, after the firſt Night's Journey, I ſaid to my Spirit *Mephiſtophiles*, I pray thee how far have we now ridden? I am ſure thou knoweſt, for methinks we have ridden exceeding far, the World ſeemeth ſo little. *Mephiſtophiles* anſwered me, *My* Fauſtus *believe me, that from the Place from whence thou cameſt unto this Place where we now are, is already Forty ſeven Leagues right in height.* And as the Day increaſed, I looked down into the World, *Aſia*, *Europe*, and *Africa* I had a ſight of: And being ſo high, quoth I to my Spirit, tell me how theſe Kingdoms lie, and what they are called? The which he denied not, ſaying, *See this on our left Hand is* Hungaria, *this is alſo* Pruſſia *on our left Hand, and* Poland, Muſcovia, Tartary, Silefia, Bohemia, Saxony; *and here on our right Hand*, Spain, Portugal, France, England, *and* Scotland; *then right on before us lie the Kingdoms of* Perſia, India, Arabia, *the King of* Althar, *and the great* Cham: *Now we are come to* Wittenburg, *and are right over the Town of* Weim, *in* Auſtria, *and e're long we will be at* Conſtantinople, Tripoli, *and* Jeruſalem, *and after will we pierce the frozen Zone, and ſhortly touch the Horizon and the Zenith of* Wittenburg. There looked I on the Ocean Sea, and beheld a great many Ships and Galleys ready to Battel one againſt another: And thus I ſpent my Journey, and I caſt my Eyes here,

now

now there, towards South, North, East, and West; I have been in one Place where it rained and hailed, and in another where the Sun shone excellent fair, and so I think that I saw most Things in an about the World, with great Admiration, that in one Place it rained, and in another Hail and Snow; on this side the Sun shone bright, some Hills cover'd with Snow never consuming, others were so hot that Grass and Trees were burned, and consumeth therewith. Then looked I up to the Heavens, and behold they went so swift, that I thought they would have sprung into Thousands: Likewise it was so clear and so hot, that I could not gaze upon it, it so dimned my Sight; and had not my Spirit *Mephistophiles* covered me, as it were with a shadowing Cloud, I had been burnt with the extream heat thereof: For the Skie which we behold here, when we look up from the Earth, is so fast and thick as a Wall, clear and shining bright as Chrystial, in which is placed the Sun, which casteth forth his Rays and Beams over the whole World, to the uttermost Confines of the Earth. But we think that the Sun is very little, no, it is altogether as big as the World: Indeed the Body Substantial is but little in Compass, but the Rays or Streams that it casteth forth by reason of the Thing wherein it is placed, maketh him to extend and shew himself all over the whole World, and we think that the Sun runneth his Course, and that the Heavens stand still; no, it is the Heavens that moves his Course, and the Sun abideth perpetually in his Place, he is permanent and fixed in his Place, and although we see him beginning to ascend in the Orient or East, at the highest in the Meridian or South, setting in Occident or West, yet it is he in the lowest in Septentrio or North, and yet he moveth not, it is the Axle of the Heavens that moveth, the whole Firmament, being a Chaos or confused Thing, and for that Proof I will shew this Example: Like as thou seest a Bubble made of Water and Soap blown out of a Quill, it is in Form of a confused Mass or Chaos, and being in this Form is moved at Pleasure of the Wind which runneth round about that Chaos, and moveth him also round, even so the whole Firmament or Chaos, wherein are placed the Sun, and the rest of the Planets, is turned and carried at the Pleasure of the Spirit of God, which is Wind: Yea, Christian Reader, to the Glory of God, and to the profit of my Soul, I will open unto thee a Divine Opinion touching the Rule of this confounded Chaos, far more than my rude German Author, being possessed with the Devil, was able to utter, and prove some of my Sentences before to be true, look into *Genesis*, into the Works of God, at the Creation of the World, there shalt thou find that

the Spirit of God moved upon the Water, before Heaven and Earth were made. Mark how he made it, and how by his Word every Element took his Place; theſe were not his Works but his Words, for all the VVords he uſed before, concluded afterwards in one VVork, which was in making Man: Mark Reader with Patience, for thy Soul's Health, ſee into all that was done by the VVord and VVork of God; Light and Darkneſs was, the Firmament ſtood, and the great and little Light in it: The moiſt VVaters were in one Place, the Earth was dry, and every Element brought forth according to the VVord of God. Now follow his VVorks: He made Man after his own Image. How? Out of the Earth. The Earth will ſhape no Image without VVater; there was one of the Elements; but all this while there was VVind: All Elements were at the VVord of God; Man was made, and in a Form by the VVork of God, yet moved not that VVork before God had breathed the Spirit of Life into his Noſtrils, and made him a living Soul: Here was the firſt VVind and Spirit of God, out of his own Mouth: which we have likewiſe from the ſame Seed which was only planted by God in *Adam*: VVhich VVind, Breath, or Spirit, when he had received, he was living and moved on Earth; for it was ordain'd of God for his Habitation, but the Heavens are the Habitation of the Lord: And like as I ſhewed before of the Bubble or confuſed Chaos made of VVater and Soap, thro' the VVind and Breath of Man is turned round, and carried with the VVind; even ſo the Firmaments wherein the Sun and the reſt of the Planets are fixed, be moved, turned, and carried with the VVind, Breath, and Spirit of God; for the Heavens and Firmaments are moveable as the Chaos, but the Sun is fixed in the Firmament. And farther (my good School-fellow) I was thus nigh the Heavens, where methought every Planet was but as half the Earth, and under the Firmament ruled the Spirits in the Air: As I came down, I looked upon the VVorld and Heavens, and methought that the Earth was incloſed (in Compariſon) within the Firmament as the Yolk of an Egg within the white, methought that the whole length of the Earth was not a Span long, and the VVater was as it had been twice as broad and as long as the Earth: Even thus at eight Days end I came home again, and fell aſleep, and ſo I continued ſleeping three Days and three Nights together, and the firſt Hour I awaked, fell freſh again to my Kalendar, and have made them in right ample manner as you know: and to ſatisfie your Requeſt for that you write unto me, I have (in Conſideration of our old Friendſhip had at the Univerſity of *Wittenburg*) declared unto you my heavenly Voyage, with-

no worſe unto you than unto myſelf, that is, That your Mind were as mine in all Reſpects: *Dixi*, Dr. *Fauſtus the Aſtrologian.*

Chap. XXII. *How Dr.* Fauſtus *made his Journey through the principal and moſt famous Lands in the World.*

DR. *Fauſtus* having over-run fifteen Years of his appointed time, he took upon him a Journey, with full intent to ſee the whole World, and calling his Spirit *Mephiſtophiles* unto him, he ſaid, *Thou knoweſt that thou art bound unto me upon Conditions, to perform and fulfil my Deſire in all Things, wherefore my Intent is to viſit the whole Face of the Earth, Viſible and Inviſible, when it pleaſeth me; therefore I command and injoyn thee to the ſame.* VVhereupon *Mephiſtophiles* anſwered, *I am ready, my Lord, at thy Command:* And forthwith the Spirit changed himſelf into the likeneſs of a flying Horſe, ſaying, *Fauſtus, Sit up, I am ready.* Dr. *Fauſtus* ſoftly ſate upon him, and forwards they went; *Fauſtus* came through many a Land and Province, as *Pannonia, Auſtria, Germany, Bohemia, Sileſia, Saxony, Meſſene, During, Frankland, Swaalband, Byerland, Sayrir, Corinthia, Poland, Litaw, Leſland, Pruſſia, Denmark, Muſcovia, Tartaria, Turky, Perſia, Cathai, Alexandria, Barbaria, Ginny, Porut*, the Streights, *Magbellane, India*, all about the frozen Zone, and *Terra-incognita, Nova Hiſpaniola*, the Iſles of *Tereza, Madera*, St. *Michaels*, the *Canaries*, and the *Trenorirolcio* into *Spain*, the *Mainland, Portugal, Italy, Campania*, the Kingdom of *Naples*, the Iſles of *Sicilia, Malta, Majorca, Minorca*, to the Knights of the *Rhodes, Candy* or *Crete, Cypreſs, Corinth, Switzerland, France, Freezeland, Weſtphalia, Zeland, Holland, Brabant*, and all the ſeventeen Provinces in *Netherland, England, Scotland, Ireland*, and *America*, and *Iſland*, the Gut-Iſles of *Scotland*, the *Orcades, Norway*, the Biſhoprick of *Bream*; and ſo home again. All theſe Kingdoms, and Provinces, and Countries he paſſed in twenty five Days, in which time he ſaw nothing that delighted his Mind, wherefore he took little reſt at home, and burning in deſire to ſee more at large, and to behold the Secrets of each Kingdom, he ſet forward again, on his Journey upon his ſwift Horſe *Mephiſtophiles*, and came to *Trent*, for that he chiefly deſired to ſee this Town, and the Monuments thereof, but there he ſaw not any VVonders, except two fair Palaces that belonged unto the Biſhop, and alſo a mighty large Caſtle that was built with Brick, with three VValls, and three great Trenches, ſo ſtrong that it was impoſſible for any Princes power to win it; then he ſaw a Church wherein

was buried *Simon* and the Biſhop of *Popo*, their Tombs are of moſt ſumptuous Stone-marble, cloſed and joyned together with great Bars of Iron; from thence he departed to *Paris*, where he liked well the Academy; and what Place or Kingdom ſo ever fell in his Mind, the ſame he viſited. He came from *Paris* to *Mentz*, where the River of *Maine* falls into the *Rhine*, notwithſtanding he tarried not long there, but went into *Campania*, in the Kingdom of *Neapoly*, in which he ſaw and innumerable ſort of Cloyſters, Nunneries, and Churches, and great Houſes of Stone, the Streets fair and large, and ſtreight forth from one end of the Town to the other all alike, and all the Pavement of the City was of Brick, and the more it rained in the Town, the fairer the Streets were: There ſaw he the Tomb of *Virgil*, and the High-way that he cut through the mighty Hill of Stone in one Night, the whole length of an Engliſh Mile: where he ſaw the number of Gallies, and Argezies that lay there at the City-head, the Wind-mill that ſtood in the Water, the Caſtle in the Water, and the Houſes above the Water, where many Gallies might ride moſt ſafely from Rain or Wind: Then he ſaw the Caſtle on the Hill over the Town, and many Monuments therein, alſo the Hill called *Veſuvius*, whereon groweth all the Greekiſh Wine, and moſt pleaſant ſweet Olives. From thence he came to *Venice*, whereas he wonder'd not a little, to ſee a City ſo famouſly built, ſtanding in the Sea, were through every Street the Water came in ſuch largeneſs, that great Ships and Barks might paſs from one Street to another, having yet a way on both ſides the water whereon Men and Horſes might paſs: He marvelled alſo how it was poſſible ſo much Victuals to be found in the Town, and ſo good and cheap, conſidering that for a whole League nothing grew near the ſame. He wonder'd not a little at the fairneſs of St. *Mark*'s Place, and the ſumptuous Church ſtanding thereon, called St. *Mark*, how all the Pavement was ſet with coloured Stones, and all the Rood or Loft of the Church double gilded over. Leaving this, he came to *Padua*, beholding the manner of their Academy, which is called the Mother or Nurſe of Chriſtendom, there heard the Doctors, and ſaw moſt of the Monumenrs of the Town, entred his name in the Univerſity of the German Nation, and wrote himſelf Dr. *Fauſtus*, the unſatiable Speculator: Then ſaw he the worthieſt Monument in the world for a Church, named St. *Anthony*'s Cloyſter, which for the Pinacles thereof, and the Contrivement of the Church, hath not the like in Chriſtendom. The Town is Fenced about with three mighty VValls of Stone and Earth, betwixt the which runneth goodly Ditches of water; betwixt every four and twenty

ty hours passeth Boats betwixt *Padua* and *Venice* with Passengers, as they do here betwixt *London* and *Gravesend*, and even so far they differ in Distance: *Faustus* beheld likewise the Counsel-house and Castle, with no small Wonder. Well, forward he went to *Rome*, which lay, and doth yet lie on the River *Tybris*, the which divideth the City into two Parts; over the River are four great Stone-bridges, and upon the one Bridge, called *Ponte* St. *Angelo*, is the Castle of St. *Angelo*, wherein are so many great Cast-pieces, as there are Days in the Year, and such Pieces as will shoot seven Bullets off with one Fire: To this Castle cometh a Privy-vault from the Church and the Palace of St. *Peter*, through the which the Pope (if any Danger be) passeth from his Palace to the Castle for Safe-guard: The City hath eleven Gates, and a Hill called *Vaticinium*, whereupon St. *Peter*'s Church is Built: In that Church the Holy Fathers will hear no Confession, without the Penitent bring Mony in his Hand. Adjoyning to the Church is the *Campo Santo*, the which *Carolus Magnus* built, where every Day thirteen Pilgrims have their Dinners served of the best; that is to say, *Christ and his twelve Apostles*; hard by this he visited the Church-yard of St. *Peter*, where he saw that Pyramid that *Julus Cæsar* brought forth of *Africa*; it stood in *Faustus* his Time leaning against the Church-wall of St. *Peter*'s: But Pope *Sixtus* hath erected it in the Middle of St. *Peter*'s Church-yard, it is fourteen Fathom long, and at the lower end five Fathom four Square, and so forth smaller upwards; on the top is a Crucifix of beaten Gold, the Stone standing on four Lions of Brass. Then he visited the seven Churches of *Rome*, that were St. *Peter*, St. *Paul*, St. *Sebastian*, St. *John Lateran*, St. *Laurence*, St. *Mary Magdalen*, and St. *Mary Majora*. Then went he without the Town where he saw the Conduits of Waters that run lavel through Hill and Dale, bringing Water into the Town fifteen Italian Miles off. Other Mountains he saw, too many to recite: But amongst the rest he was desirous to see the Pope's Court, and his manner of Service at his Table, wherefere he and his Spirit made themselves invisible, and came to the Pope's Court, and Privy-chamber, where he was; there saw he many Servants attending on his Holiness, with many a flattering Sycophant carrying his Meat; and there he marked the Pope, and the manner of his Service, which he seeing to be so unmeasurable, and sumptuous: *Fie (quoth* Faustus*) why had not the Devil made a Pope of me? Faustus* saw there notwithstanding, such as were like to himself, Proud, Stout, Wilful, Gluttons, Drunkards, Whoremongers, breakers of Wedlock, and followers of all manner of

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ungodly exceſs; wherefore he ſaid to his Spirit, *I thought that I had been alone a Hog or Pork of the Devil's, but he muſt bear with me a little longer; for theſe Hogs of* Rome *are ready fatted, and fitted to make him Roaſt-meat, the Devil might do well to ſpit them all, and have them to the Fire and let him Summon the Nuns to turn the Spits; for as none muſt confeſs the Nun but the Frier, ſo none ſhould turn the roaſting Frier but the Nun.* Thus continued *Fauſtus* three Days in the Pope's Palace, and yet had no Luſt to his Meat, but ſtood ſtill in the Pope's Chamber, and ſaw every thing whatſoever it was. On a Time the Pope would have a Feaſt prepared for the Cardinal of *Pavia*; and for his firſt welcome, the Cardinal was bidden to Dinner, and as he ſate at Meat, the Pope would ever be bleſſing and croſſing over his Mouth: *Fauſtus* would ſuffer it no longer, but up with his Fiſt and ſmote the Pope on his Face, and withal he laughed that the whole Houſe might hear him, yet none of them ſaw him, or knew where he was. The Pope perſwaded his Company that it was a damned Soul, commanding Maſs preſently to be ſaid for his delivery out of Purgatory, which was done; the Pope ſat ſtill at Meat, but when the latter Meſs came to the Pope's Board, Dr. *Fauſtus* laid Hands thereon, ſaying, *This is mine,* and ſo he took both Diſh and Meat, and flew into the Capitol or Campadolia, calling his Spirit unto him, and ſaid, *Come let us be merry, for thou muſt fetch me ſome Wine, and the Cup that the Pope drinks out of; and hereupon* morte caval, *we will make good Cheer in ſpight of the Pope and all his fat Abbey lubbers.* His Spirit hearing this, departed towards the Pope's Chamber, where he found them yet ſitting, quaking; wherefore he took from before the Pope the faireſt piece of Plate, or drinking Goblet, and a Flagon of Wine, and brought it to *Fauſtus*: but when the Pope and the reſt of his Crew perceived they were robbed, and knew not after what ſort, they perſwaded themſelves that it was a damned Soul that before had vexed the Pope ſo, and that ſmote him on the Face; wherefore he ſent Commandment through the whole City of *Rome*, that they ſhould ſay a Maſs in every Church, and Ring all the Bells, for to lay the walking Spirit, and to curſe him with Bell, Book, and Candle, that ſo invifibly had miſuſed the Pope's Holineſs, with the Cardinal of *Pavia*, and the reſt of their Company: But *Fauſtus* notwithſtanding made good Cheer with that which he had beguiled the Pope of, and in the midſt of the Order of St. *Bernards*, barefooted Friars, as they were going on Proceſſion through the Market-place, call'd *Campo de fiore*, he let fall his Plate, Diſh, and Cup, and withal for a farewel, he made ſuch a Thunder-clap and Storm of Rain, as though

Hea-

Heaven and Earth would have met together, and left *Rome*, and came to *Millain* in *Italy*, near the Alps or Borders of *Switzerland* where he praiſed much to his Spirit the Pleaſures of the Place, the City being founded in ſo brave a Plain, by the which ran moſt pleaſant Rivers on every ſide of the ſame, having beſides within the Compaſs of a Circuit ſeven Miles, ſeven ſmall Seas: He ſaw alſo therein many fair Places, and goodly Buildings, the Duke's Palace, and the mighty ſtrong Caſtle, which is in a manner half the bigneſs of the Town. Moreover, it liked him well to ſee the Hoſpital of St. *Mary*, with divers other Things: He did there nothing worthy of Memory, but he departed back again towards *Bologina*, and from thence to *Florence*, where he was well pleaſed to ſee the pleaſant Walk of Merchants, the goodly Vaults of the City, for that almoſt the whole City is vaulted, and the Houſes themſelves are built outwardly in ſuch ſort, that the People go under them as under a Vault: Then he peruſed the ſumptuous Church in the Duke's Caſtle, called *Noſtra Dama*, our Lady's Church, in which he ſaw many Monuments, as a Marble Door moſt huge to look upon, the Gates of the Caſtle are Bell-mettal, wherein are graven the Holy Patriarchs, with Chriſt and his Twelve Apoſtles, and divers other Hiſtories out of the Old and New Teſtament: Then went he to *Senia*, where he highly praiſed the Church and Hoſpital of *Sancta Maria formoſa*, with the goodly Buildings, and eſpecially the fairneſs and greatneſs of the City, and beautiful Women: Then came he to *Lions* in *France*, where he marked the Situation of the City, which lay between two Hills, invironed with two Waters; one worthy Monument pleaſed him well, that was the great Church, with the Image therein; he commended the City highly for the great Reſort that it had unto it of Strangers: From thence he went to *Cullen*, which lyeth upon the River of *Rhine*, wherein he ſaw one of the antienteſt Monuments in the World, the which was the Tomb of the three Kings that came by the Angel of God, and their Knowledge they had in the Stars to worſhip Chriſt, which when *Fauſtus* ſaw, he ſpake in this manner: *Ah! Alas, good Men! How have you erred, and loſt your Way? You ſhould have gone to* Paleſtina, *and* Bethlehem *in* Juda; *how came you hither? Or belike after your Death you were thrown into* Mare Mediterraneum, *about* Tripolis *in* Syria, *and ſo you ſteered out of the Straights of* Gibralterra, *in the Ocean Seas, and ſo into the Bay of* Portugal? *And not finding any reſt, you are driven along the Coaſt of* Gallicia, Biſky *and* France, *and into the Narrow Seas: Then from thence unto* Mare Germanicum, *and taken up I think about the*

Town

Town of *Dort* in *Holland*: You were brought to *Cullen* to be buried, or elſe (I think) you came moſt eaſily with a Whirl-wind over the Alps, and being thrown into the River of *Rhine*, it conveyed you to this Place where you are kept a Monument: Then ſaw he the Church of St. *Urſula*, where remains a Monument of the thouſand Virgins; it pleaſed him alſo to ſee the Beauty of the Women. Not far from *Cullen* lieth the Town of *Ach*, where he ſaw the gorgous Temple that the Emperour *Carolus Quartus* built of Marble-ſtone for a remembrance of him, to the end that all his Succeſſors ſhould there be Crowned. From *Cullen* in *Ach*, he went to *Geneva*, a City in *Savoy*, lying near *Switzerland*, it is a Town of great Traffick, the Lord thereof is a Biſhop, whoſe Wine-ſellar *Fauſtus* and his Spirit viſited for the love of his good Wine: From thence he went to *Strasburg*, where he beheld the faireſt Temple that ever he had ſeen in his Life before, for on every ſide thereof he might ſee through, even from the covering of the Miniſter, to the Top of the Pinacle, and it is named one of the Wonders of the World; wherefore he demanded why it is call'd *Strasburg*? His Spirit anſwer'd, *Becauſe it hath ſo many High-ways common to it on every ſide, for* Stros *in Dutch is a High-way, and hereof came the Name: Tea*, ſaid *Mephiſtophiles, the Church that thou ſo wondreſt at, hath more Revenues belonging to it, than the twelve Dukes of* Sileſia *are worth, for there pertain unto this Church fifty five Towns, and four hundred ſixty three Villages, beſides many Houſes in the Town.* From thence went *Fauſtus* to *Baſil*, in *Switzerland*, where the River of *Rhine* runneth through the Town, parting the ſame as the River of *Thames* doth *London*: In the Town of *Baſil* he ſaw many rich Monuments, the Town wall'd with Brick round about, without it goeth a great Trench: No Church pleaſed him but the Jeſuits Church, which was ſumptuouſly builded, and ſet full of Alabaſter Pillars, *Fauſtus* made anſwer and ſaid, That before the City was founded, there uſed a *Baſiliſcus*, a Kind of Serpent; this Serpent killed as many Men, Women and Children, as he took a Sight of, but there was a Knight that made himſelf a Cover of Chryſtial, to come over his Head, and down to the Ground, and being firſt covered with a black Cloth, over that he put the Chryſtial, and ſo boldly went to ſee the *Baſiliſcus*, and finding the Place where ſhe haunted, he expected her coming even before the Mouth of the Cave, where ſtanding a while, the *Baſiliſcus* come forth, where when ſhe ſaw her own Venemous Shadow in the Chryſtial, ſhe ſplit in a Thouſand pieces, wherefore the Knight was richly rewarded of the Emperor, after the which the

Knight

Knight founded this Town upon the Place where he had slain the Serpent, and gave it the name *Basil*, in remembrance of his Deed.

From *Basil*, *Faustus* went to *Costnitz* in *Sweitz*, at the head of the *Rhine*, where is a most sumptuous Bridge that goeth over the *Rhine*, even from the Gates of the Town, to the other side of the Stream; at the Head of the River of *Rhine*, is a small Sea, called of the Switzers, The black Sea, twenty thousand Paces long, and fifty hundred Paces broad. The Town *Costnitz* took the Name of this; the Emperor gave it a Clown for Expounding of his Riddle; wherefore the Clown named the Town *Costnitz*, that is in English, *Cost me nothing*. From *Costnitz* he came to *Ulm*, where he saw the sumptuous Town-house built by two and fifty of the Ancient Senators of the City: It took the name *Ulm*, because the whole Land thereabouts is full of Elms; but *Faustus* minding to depart from thence, his Spirit said unto him, *Faustus*, think of the Town as you will; it hath three Dukedoms belonging to it, the which they have bought with ready Money. From *Ulm* he came unto *Watzberg*, the chiefest Town in *Frankland*, wherein the Bishop altogether keepeth his Court, through the which Town passeth the River *Mayne*, that runs into the *Rhine*: thereabouts groweth strong and pleasant Wine, the which *Faustus* well proved: the Castle standeth on a Hill on the North side of the Town, at the Foot thereof runneth the River; this Town is full of beggarly Friers, Nuns, Priests, and Jesuits; for there are five Sorts of begging Friers, besides three Cloysters of Nuns; at the Foot of the Castle stands a Church, in the which there is an Altar, where are Engraven all the four Elements, and all the Orders and Degrees in Heaven, that any Man of Understanding whosoever, that hath a Light thereof, may say, That it is the Artificialest Thing that ever he beheld. From thence he went to *Norenberg*, whither as he went by the Way, his Spirit informed him that the Town was named of *Claudius Tiberius*, the Son of *Nero* the Tyrant: In the Town are two famous Cathedral Churches, one called St. *Sabelt*, the other St. *Laurence*; in which Church stands all the Relicks of *Carolus Magnus*, that is to say, his Cloak, his Hose, his Doublet, his Sword and Crown, the Scepter and Apple: It hath a very glorious gilded Conduit in the Market-place of St. *Laurence*; in which Conduit is the Spear that thrust our Saviour into the Side, and a Piece of the Holy Cross; the Wall is called the fair Wall of *Norenberg*, and five hundred and twenty eight Streets, a hundred sixty Wells, four great and two small Clocks, six great Gates, and two small Doors, eight Stone-bridges, twelve small Hills, ten fair Market-places, thirteen common hot Houses, ten Churches, within

the Town are twenty Wheels of VVater-mill, it hath a Hundred and thirty eight tall Ships, two mighty Town-walls of hew'd Stone and Earth, with very deep Trenches; the Walls have a Hundred and eighty Towers about them, and four fair Platforms, ten Apothecaries, ten Doctors of the Common-law, fourteen Doctors of Phyſick. From *Norenberg* he went to *Auſpurg*, where at the break of Day he demanded of his Spirit, whereupon the Town took his Name: *This Town* (quoth he) *hath had many Names; when it was firſt built, it was called* Vindelica; *Secondly, it was called* Zizaria, *the Iron-bridge*; *Laſtly, by the Emperour* Octavus Auguſtus, *it was called* Auguſta, *and by the Corruption of Language, the Germans had named it* Auſpurg. Now for, becauſe that *Fauſtus* had been there before, he departed (without ſeeing their Monuments) to *Ravensberg*, where his Spirit certified him that the City had ſeven Names: The firſt *Diperia*, the ſecond *Quadratis*, the third *Heaſpolis*, the fourth *Reginipolis*, the fifth *Imbripolis*, the ſixth *Ratisbona*, the laſt is *Ravensburg*. The Situation of this City pleas'd *Fauſtus* well, alſo the ſtrong and ſumptuous Building; by the VValls thereof runneth the River *Danubius*, in Dutch called *Danow*, into which not far from the Compaſs of the City falleth near hand threeſcore other ſmall Rivers and freſh VVaters: *Fauſtus* alſo liked the ſumptuous Stone-bridge over the ſame VVater, with the Church ſtanding thereon, the which was founded *Anno* 1115, the Name whereof is called St. *Remedian*; in the Town *Fauſtus* went into the Cellar of an Inn-holder, and let out all the Beer and VVine that was in the Cellar. After which Feat, he returned into *Mentz* in *Bavaria*, a right Princely Town: the Town appeared as if it were new, with great Streets therein, both of breadth and length from *Mentz* to *Salisburg*, where the Biſhop is always reſident: here ſaw he all the commodities that were poſſible to be ſeen, for at the Hill he ſaw the Form of a Bell made in Chryſtial, a huge Thing to look upon, that every Year groweth bigger and bigger, by reaſon of the freezing cold. From thence he went to *Vienna* in *Auſtria*, the Town is of great Antiquity, that it is not poſſible to find the like; in this Town, ſaid the Spirit, is more Wine than VVater, for all under the Town are VVells, which are filled every Year with VVine, and all the VVater that they have runneth by this Town; this is the River *Danubius*. From thence he went into *Prage*, the chief City of *Bohemia*; this is divided into three Parts, that is old *Prage*, little *Prage*, and new *Prage*: little *Prage* is the Place where the Emperour's Court is placed; upon an exceeding high Mountain there is a Caſtle, where are two fair Churches; in the one he found a Monument which might well

well have been a Mirrour for himſelf, and that was the Sepulchre of a notable Conjurer, which by his Magick had ſo inchanted his Sepulchre, that whoſoever ſet Foot thereon, ſhould be ſure never to die in their Beds. From this Caſtle he came and went down over the Bridge; this Bridge hath twenty four Arches, and in the Middle of the Bridge ſtands a very fair Monument, being a Croſs builded of Stone, and moſt Artificially carved. From thence he went into the old *Prage*, the which is ſeparated from the new *Prage*, with an exceeding deep Ditch, and round about incloſed with a Wall of Brick; unto this is adjoyning the Jews Town, wherein are thirteen thouſand Men, Women, and Children, all Jews; there he viewed the Colledge and the Gardens, where all manner of Savage Beaſts are kept; and from thence he fetched a Compaſs round about the three Towns, whereat he wonder'd greatly to ſee ſo mighty a City ſtand all within the Walls. From *Prage* he flew into the Air, and bethought himſelf what he might do, or which Way to take; ſo looked round about, and behold he eſpied a paſſing fair City, which lay not far from *Prage*, about ſome four and twenty Miles, and that was *Breſſaw* in *Sileſia*, in which when he was entred, it ſeemed to him that he had been in Paradiſe ſo neat and clean were the Streets, and ſo ſumptuous were their Buildings. In the City he ſaw not many Wonders, except the Brazen Virgin that ſtandeth on a Bridge over the Water, and under which ſtandeth a Mill like a Paper-mill, which Virgin is made to do Execution upon thoſe Diſobedient Town-born Children, that be ſo wild that their Parents cannot Bridle them; which when any ſuch are found with ſome hainous Offence, turning to the Shame of their Parents and Kindred, they are brought to kiſs the Virgin, which openeth her Arms: The Perſon then to be Executed kiſſeth her, then doth ſhe cloſe her Arms together with ſuch Violence, that ſhe cruſheth out the Breath of the Party, breaketh his Bulk, and ſo he dieth; but being dead ſhe openeth her Arms again, and letteth the Party fall into the Mill, where he is ſtamped into ſmall Morſels, which the Water carrieth away, ſo that no Part is found again. From *Breſſaw* he went toward *Cracovia* in the Kingdom of *Bolionia*, where he behold the Academy, the which pleaſed him wonderful well: In the City the King moſt commonly holdeth his Court at a Caſtle, in which Caſtle are many famous Monuments; there is a moſt ſumptuous Church in the ſame, in which ſtandeth a Silver Altar guilded, and ſet with rich Stones, and over it is a Covenance full of all manner of Silver Ornaments belonging to Maſs. In the Church hangeth the Jaw-bones of a huge Dragon, that kept the Rock before the Caſtle was Edified

thereon : It is full of all manner of Munition, and hath always Victuals for three Years to ſerve three thouſand Men; through the Town runneth a River, called the *Veſſnal* or *Weſſel*, where over is a fair Wooden-bridge; this Water divideth the Town and *Gaſmere*, in this *Gaſmere* dwell the Jews, being a ſmall walled Town by themſelves, to the number of twenty 5 thouſand Men, Women and Children; within one Mile of the Town there is a Salt-mine where they found Stones of pure Salt, one thouſand Pound, two thouſand Pound, or more in Weight, and that in great Quantity; this Salt is as black as the *Newo-caſtle* Coals when it comes out of the Mines, but being beaten to Powder, it is as white as Snow. The like they have four Miles from thence at a Town called *Buckma*. From thence *Fauſtus* went to *Sandentz*, the Captain thereof was called *Don Spicket Jordan*, in this Town are many Monuments, as the Tomb and Sepulchre of Chriſt, in as ample a manner as that is at *Jeruſalem*, at the proper Coſts of a Gentleman, that went thrice a Year to *Jeruſalem* from that Place, and returned again; not far from that Town is a new Town wherein is a Nunnery of the Order of St. *Diocleſian*, into which Order may none come except they be Gentlewomen, and well formed, and fair to look upon, which pleaſed *Fauſtus* well; but having a Will to Travel further, and to ſee more Wonders, mounting up towards the Eaſt over many Lands and Provinces, as in *Hungaria*, *Tranſilvania*, *Shede*, *Ingatz*, *Sardina*, and ſo into *Conſtantinople*, where the Turkiſh Emperor kept his Court: this City was ſurnamed by *Conſtantine* the Founder thereof, being builded of very fair Stone: In the ſame the great Turk hath three fair Palaces, the Walls are ſtrong, the Penacles are very huge, and the Streets very large: but this liked not *Fauſtus*, that one Man ſhould have as many Wives as he would; the Sea runneth hard by the City, the Wall hath eleven Gates: *Fauſtus* abode there a certain time to ſee the manner of the Turkiſh Emperour's Service at his Table, where he ſaw his Royal Service to be ſuch, that he thought if all the Chriſtian Princes ſhould Banquet together, and every one adorn the Feaſt to the utmoſt, that they were not able to compare with the Turk and his Table, and the reſt of his Country Service: Wherefore it ſo affrighted *Fauſtus*, that he vowed to be revenged on him; for his Pomp he thought was more fit for himſelf; wherefore as the Turks ſate at Meat, *Fauſtus* ſhewed them a little Apiſh play, for round about the privy Chamber he ſent forth flaſhing Flames of Fire, inſomuch that the whole Company forſook their Meat and fled, except only the great Turk himſelf; him *Fauſtus* charmed in ſuch Sort, that he could neither riſe nor fall, neither could any Man

pull

pull him up: With this was the Hall ſo light, as if the Sun had ſhined in the Houſe; then came *Fauſtus* in Form of a Pope to the great Turk, ſaying, *All hail Emperor, now art thou honoured, that I ſo worthily appear unto thee, as thy* Mahomet *was wont to do.* Hereupon he vaniſhed, and forthwith it thundred that the whole Palace ſhook: the Turk greatly marvelled what this ſhould be that ſo vexed him, and was perſwaded by the chiefeſt Counſellours, that it was *Mahomet* his Prophet, which had ſo appeared unto them, whereupon the Turk commanded them to fall down on their Knees, and to give him Thanks for doing them ſo great Honour, as to ſhew himſelf unto them; but the next Day *Fauſtus* went into the Caſtle where he kept his Wives and Concubines, in which Caſtle might no Man upon the Pain of Death come, except thoſe that were appointed by the Great Turk to do him Service, and they were all Gelded, which when *Fauſtus* perceived, he ſaid to his Spirit *Mephiſtophiles, How likeſt thou this Sport? Are not theſe fair Ladies greatly to be pitied, that thus conſume their Youth at the Pleaſure of one only Man? Why,* quoth the Spirit, *mayeſt not thou inſtead of the Emperour embrace his fair Ladies; Do what thy Heart deſireth herein, and I will aid thee, and what thou wiſheſt thou ſhalt have it performed.* wherefore *Fauſtus* (being before this Counſel apt enough to put ſuch Matters in Practice) cauſed a great Fog to be round about the Caſtle, both within and without, and he himſelf appeared amongſt the Ladies in all Points as they uſed to paint *Mahomet*; at which ſight the Ladies fell on their Knees and Worſhipped him. Then *Fauſtus* took the faireſt by the Hand, and led her into a Chamber, where after this manner he fell to dalliance. and thus he continued a whole Day and a Night; and when he had delighted himſelf ſufficiently with her, he put her away, and made his Spirit bring him another; ſo likewiſe he kept with her twenty four Hours play, cauſing his Spirit to fetch him moſt dainty Fare, and ſo he paſſed away ſix Days, having each Day his Pleaſure of a ſundry Lady, and that of the faireſt; all which time the Fog was ſo thick and ſo ſtinking, that they within the Houſe thought that they had been in Hell for the Time, and they without wondred thereat, in ſuch Sort that they went to their Prayers calling on their God *Mahomet*, and Worſhipping of the Image; where the ſixth Day *Fauſtus* exalted himſelf into the Air like a Pope, in the Sight of the great Turk, and all his People, and he had no ſooner departed the Caſtle, but the Fog vaniſhed away: Whence preſently the Turk went to his Wives and Concubines, demanding of them if they knew the Cauſe why the Caſtle was beſet with a Miſt ſo long: They ſaid that it was the God

Mahomet

Mahomet himself that had caused it, and how he was in the Castle personally six Days, and more for certainty he hath lain with six of us six Nights one after another. The Turk hearing this fell down upon his Knees, and gave *Mahomet* thanks, desiring him to forgive him for being Offended with his visiting his Castle and Wives these six Days; but the Turk commanded that those whom *Mahomet* had lain by should be most carefully look'd to perswading himself (and so did all the whole People who knew of it) that out of them to *Mahomet* should be raised a mighty Generation: But first he demanded of his Ladies, if *Mahomet* had not actual Copulation with them according as earthly Men have? Yea, my Lord (quoth one) as if you had been there yourself, you could not have mended it; for he lay with me Stark-naked, kissed, and called me, and so delighted me, that for my Part I would he came two or three Times a Week, to serve me in such sort again. From thence *Faustus* went to *Aiker*, the which before Times was called *Chairam*, or *Memphis*; in this City the Egyptian Soldian holdeth his Court; from thence the River *Nilus* hath his Head and Spring, it is the greatest fresh Water River that is in the whole World, and always when the Sun is in *Cancer*, it overfloweth the whole Land of *Ægypt*. Then he returned again towards the North-east, and to the Town of *Osen* and *Sebasa* in *Hungaria*; this *Osen* is the closet City in *Hungaria*, and standing in a fertile Soil, wherein groweth most excellent Wine, and not far from the Tower there is a Well called *Zipzan*; the Water thereof changeth Iron into Copper: There are Mines of Gold and Silver, and all manner of Metal; we Germans call this Town *Osen*, but in the Hungarian Speech it is *Start*; in the Town standeth a very fair Castle, and very well Fortified. From thence he went to *Austria*, and so through *Silesia* into *Saxony*, unto the Towns of *Magdeburg*, and *Lipzig* and *Lubeck*, *Magdeburg* is a Bishoprick: In this City is one of the Pitchers wherein Christ changed the Water into Wine in *Cana* in *Galilee*. At *Lipzig* nothing pleased *Faustus* so well as the great Vessel in the Castle made of Wood, the which is bound about with twenty four Iron-hoops, and every Hoop weigh'd two hundred pound Weight; you must go upon a Ladder thirty Steps high before you can look into it; he saw also the new Church-yard where it was wall'd, and standeth upon a fair Plain; the Yard is two hundred Paces long, and round about the Side of the Wall are good Places, separated one from each other to see Sepulchres in, which in the middle of the Yard standeth very Sumptuous; therein standeth a Pulpit of white V Vork and Gold. From thence he went to *Lubeck* and *Jamberg*, where he made no Abode, but away again to *Erford* in *Duri-*

ten,

ten, where he visited the *Freiscold*; and from *Erford* he went home to *Wittenburg*, when he had seen and visited many a strange Place. Being from home one Year and a Half, in which time he wrought more VVonders than are here declared.

Chap. XXIII. *How Dr.* Faustus *had sight of Paradise.*

After this Dr. *Faustus* set forth again to visit the Countries of *Spain*, *Portugal*, *France*, *England*, *Scotland*, *Denmark*, *Sweden*, *Poland*, *Muscovy*, *India*, *Cataia*, *Africa*, *Persia*, and lastly into *Barbaria* amongst the *Black-Moors*; and in all his wandring he was desirous to visit the ancient Monuments and mighty Hills, amongst the rest, beholding the high Hill called *Theno Reise*, was desirous to rest upon it. From thence he went into the Isle of *Britain*, wherein he was greatly delighted to see the fair VVater, and warm Baths, the divers Sorts of Metal, with many precious Stones, and divers other Commodities, the which *Faustus* brought thence with him. He was also at the *Orcades* behind *Scotland*, where he saw the Tree that bringeth forth Fruit, that when it is Ripe, openeth and falleth in the VVater, wherein Ingendreth a certain Kind of Fowl and Birds; these Islands are in number twenty three, but ten of them are not Habitable, the other thirteen were Inhabited. From thence he went to the Hill *Caucasus*, which is the highest in all that *Tropick*, it lyeth near the Borders of *Scythia*; hereon *Faustus* stood and beheld many Lands and Kingdoms: *Faustus* being on such an high Hill, thought to look over all the VVorld, and beyond; for he went to Paradise, but he durst not commune with his Spirit thereof; and being on the Hill *Caucasus*, he saw the whole Land of *India* and *Scythia*, and as he looked towards the East, he saw a mighty clear Streak of Fire coming from Heaven upon Earth, even as if it had been one of the Beams of the Sun. He saw in the VVater four mighty VVaters springing, one had his Course towards *India*, the second towards *Ægypt*, the third and fourth towards *Armenia*: when he saw these he would needs know of his Spirit what VVaters they were, and from whence they came; his Spirit gave him gently an Answer, saying, It is Paradise that lyeth so far in the East, the Garden that God himself hath planted with all manner of Pleasure: And the fiery Streams which thou seest is the VVall or Fence of the Garden: But the clear Light that thou seest afar off, that is the Angel that hath the Custody thereof with a fiery Sword: and although thou thinkest thy self to be hard by, thou hast yet further thither from hence, than thou hast ever been: The water that thou seest divided in four Parts, is the water

ter that iſſueth out of the Well in the middle of Paradiſe. The firſt is called *Ganges* or *Piſon*, the ſecond *Gihon*, the third *Tygris*, and the fourth *Euphrates*, alſo thou ſeeſt that he ſtandeth under *Libra* and *Aries* right towards the Zenith; and upon this fiery wall ſtandeth the Angel *Michael*, with his flaming Sword, to keep the Tree of Life, which he hath in Charge. But the Spirit ſaid to *Fauſtus*, *Neither thou, nor I, nor any after us, yea, all Men whatſoever, are denyed to viſit, or come any nearer than we be.*

Chap. XXIV. *Of a certain Comet that appeared in* Germany, *and how Dr.* Fauſtus *was deſired by certain Friends of his to know the meaning thereof.*

IN *Germany*, over the Town of St. *Elzeben*, was ſeen a mighty great Comet, whereat the People wonder'd, but Dr. *Fauſtus* being there, was asked of certain of his Friends his Judgment or Opinion in the Matter: Whereupon he anſwered, *It falleth out often by the Courſe and Change of the Sun and Moon, that the Sun is under the Earth, and the Moon above; but when the Moon draweth near the Change, then is the Sun ſo ſtrong, that it taketh away the Light of the Moon, in ſuch ſort as ſhe is red as Blood, and on the contrary ſide, after they have been together, ſhe ſoon taketh her Light from him, and ſo increaſing in Light to the Full, ſhe will be as red as the Sun was before, and change herſelf into divers and ſundry Colours, of which ſpringeth the Prodigal Monſter, or as you call it a Comet, which is a Figure or Token appointed of God as a forewarning of his Diſpleaſure: As at one time he ſendeth Hunger, Plague, Sword, or ſuch like, being all Tokens of his Judgements, which Comet cometh through the Conjunction of the Sun and Moon, and begetteth a Monſter, whoſe Father is the Sun, and whoſe Mother is the Moon: Moon and Sun.*

Chap. XXV. *Another Queſtion put forth to Dr.* Fauſtus *concerning the Stars.*

THere was a learned Man of the Town of *Halberſtat*, named *N. W.* who invited Dr. *Fauſtus* to his Table, but falling into Communication before Supper was ready, they looked out of the Window, and ſeeing many Stars in the Firmament, this Man being a Dr. of Phyſick, and a good Aſtrologian, ſaid, Dr. *Fauſtus*, I have invited you as my Gueſt, hoping you will take in good Part with me, and withal, I requeſt you to impart ſome of your Experience in the Stars and Planets; and ſeeing a Star fall, he ſaid, I pray you, *Fauſtus*, what is the Con-

Condition, quality or greatneſs of the Stars in the Firmament? *Fauſtus* anſwered him, *My friend and Brother, you ſee that the Stars that fall from Heaven, when they come to the Earth, they be very ſmall to our thinking as Candles, but being fixed in the Firmament, they are many as great as the City, ſome as great as a Province or Dukedom, others as great as the whole Earth, other ſome far greater than the Earth twelve times, and from the height of the Heavens there is ſcarce any Earth to be ſeen, yea, the Planets in the Heavens are ſome ſo great as this* Land, *ſome ſo great as the whole Empire of* Rome, *ſome as* Turky, *yea, ſome as great as the whole World.*

Chap. XXVI. *How* Fauſtus *was asked a Queſtion concerning the Spirits that vexed Men.*

THat is moſt true (ſaith he to *Fauſtus*) concerning the Stars and Planets; but I pray you in what kind or manner do the Spirits uſe to vex Men ſo little by Day, and ſo greatly by Night? Dr. *Fauſtus* anſwered, Becauſe the Spirits are of God forbidden the Light, their dwelling is in Darkneſs, and the clearer the Sun ſhineth, the farther the Spirits have their abiding from it, but in the Night when it is Dark, they have their familiarity and abiding near unto us Men. For although in the Night we ſee not the Sun yet the Brightneſs thereof ſo lighted the firſt moving of the Firmament, as it doth here on Earth in the Day, by which Reaſon we are able to ſee the Stars and Planets in the Night, even ſo the Rays of the Sun piercing upwards into the Firmament, the Spirits abandon the Place, and ſo come near us on Earth, the Darkneſs filling our Heads with heavy Dreams and fond Fancies, with ſhrieking and crying in many deformed Shapes: And ſometimes when Men go forth without Light, there falleth to them a Fear, that their Hairs ſtandeth up an End, ſo many ſtart in their Sleep, thinking there is a Spirit by them, groping or feeling for him, going round about the Houſe in their Sleep, and many ſuch like Fancies, and all this is, becauſe in the Night the Spirits are moſt familiarly by us, than we are deſirous of their Company, and ſo they carry us, blinding us, and plaguing us more than we are able to perceive.

Chap. XXVII. *How Dr.* Fauſtus *was asked a Queſtion concerning the Stars that fell from Heaven.*

DR. *Fauſtus* being demanded the Cauſe, why the Stars fall from Heaven? He anſwered, *That it is but our Opinion; for if one Star*

fall, it is the great Judgment of God upon us, as a Forewarning of ſome great Thing to come: For when we think that a Star falleth, it is but as a Spark that iſſueth from a Candle, or Flame of Firr; for if it were a ſubſtantial Thing, we ſhould not ſo ſoon loſe the Sight of them as we do. And likewiſe if ſo be that we ſee as it were a Stream of Fire fall from the Firmament, as it oft happeneth, yet are they no Stars, but as it were a Flame of Fire vaniſhing, but the Stars are Subſtantial; therefore are they firm and not failing; if there fall any, it is a Sign of ſome great Matter to come, as a Scourge to a People or Country: and then ſuch Stars falling, and the Gates of Heaven are opened, and the Clouds ſend forth Floods, and other Plagues, to the Damage of the whole Land and People.

Chap. XXVIII. *How* Fauſtus *was asked a Queſtion concerning Thunder.*

IN the Month of *Auguſt*, there was over *Wittenburg* a mighty great Lightning and Thunder; and as Dr. *Fauſtus* was jeſting merrily in the Market-place with certain of his Friends and Companions, being Phyſitians, they deſire him to tell them the Cauſe of that Weather: *Fauſtus* anſwered, *It hath been commonly ſeen heretofore, that before a Thunder-clap fell a Shower of Rain, or a Gale of Wind; for commonly after a Wind falleth Rain, and after Rain a Thunder-clap, ſuch thickneſs come to paſs when the four Winds meet together in the Heavens, The airy Clouds are by force beaten againſt the fixed Chryſtial Firmament, but when the airy Clouds meet with the Firmament, they are congealed, and ſo ſtrike, and ruſh againſt the Firmament, as great Pieces of Ice when they meet on the Water: Then each other ſounded in our Ears, and that we call Thunder, which indeed was none other than you have heard.*

The Third and Laſt of Dr. *Fauſtus* his merry Conceits, ſhewing after what Sort he practiſed Necromancy in the Courts of great Princes; and laſtly of his fearful and pitiful End.

Chap. XXIX. *How the Emperour* Carolus Quintus *requeſted of* Fauſtus *to ſee ſome of his Cunning, whereunto he agreed.*

THE Emperor *Charles* the fifth of that Name, was perſonally with the reſt of the Nobles and Gentlemen, at the Town of *Intzbrack*, where he kept his Court, unto the which alſo Dr. *Fauſtus* reſorted, and being there well known of divers Nobles and Gentlemen, he

he was invited in the Court to meat, even in the Preſence of the Emperor, whom when the Emperor ſaw, he looked earneſtly upon him, thinking by his Looks he was ſome wonderful Fellow: Wherefore he asked one of his Nobles, whom he ſhould be? He anſwered, *That he was called Dr.* Fauſtus: Whereupon the Emperor held his Peace until he had taken his Repaſt: After which he called unto him *Fauſtus* into his Privy chamber; where being come, he ſaid unto him, *Fauſtus, I have heard much of thee, that thou art excellent in the Black Art, and none like thee in my Empire; for Men ſay that thou haſt a familiar Spirit with thee, and that thou canſt do what thou liſt: It is therefore* (ſaid the Emperor) *my Requeſt of thee, that thou let me ſee Proof of thy Experience, and I vow unto thee by the Honour of my Imperial Crown, none Evil ſhall happen unto thee for ſo doing.* Hereupon Dr. *Fauſtus* anſwered his Majeſty, that upon thoſe Conditions he was ready in any Thing that he could to do his Highneſs's Command in what Service he could appoint him. *Well, hear then what I ſay,* (quoth the Emperor;) *Being once ſolitary in my Houſe, I called to mind my Elders and Anceſtors, how it was poſſible for them to attain to ſo great a Degree and Authority, yea, ſo high, that we, the Succeſſors of that Line, are not able to come near. As for Example: The great and mighty Monarch of the World,* Alexander Magnus, *was ſuch a Pattern and Spectacle to all his Succeſſors, as the Chronicles make mention of, ſo great Riches, Conquering and Subduing ſo many Kingdoms, the which I and thoſe that follow me,* (I fear) *ſhall never be able to attain unto: Wherefore* Fauſtus, *my hearty Deſire is, that thou would'ſt vouchſafe to let me ſee that* Alexander *and his Paramour, the which was praiſed to be ſo fair; and I pray thee ſhew me them in ſuch ſort, that I may ſee their Perſonages, Shapes, Geſture and Apparel, as they uſed in their Life time, and that here before my Face, to that End that I may ſay, I have my long Deſire fulfilled, and to praiſe thee to be a famous Man in the Art and Experience.* Dr. *Fauſtus* anſwered, My moſt excellent Lord, I am ready to accompliſh your Requeſt in all Things, ſo far forth as I and my Spirit are able to perform; yet your Majeſty ſhall know, that their dead Bodies are not able Subſtantially to be brought before you; but ſuch Spirits as have ſeen *Alexander* and his Paramour alive, ſhall appear unto you in manner and form as they both lived in their moſt flouriſhing Time; and herewith I hope to pleaſe your Imperial Majeſty, Then *Fauſtus* went a little aſide and ſpoke to his Spirit, but he returned again preſently, ſaying, Now if it pleaſe your Majeſty you ſhall ſee them, yet upon this Condition, that you demand

no Queſtion of them, nor ſpeak unto them; which the Emperor agreed unto. Whereupon Dr. *Fauſtus* opened the Privy-chamber Door, where preſently entred the great and mighty Emperour, *Alexander Magnus*, in all things to look upon as if he had been alive; in Proportion, a ſtrong ſet thick Man, of a middle Stature, black Hair, and that both thick and curled, Head and Beard, red Cheeks, and a broad Face, with Eyes like a *Baſiliſk*, he had a compleat Harneſs furniſhed and ingraven, exceeding rich to look upon: and ſo paſſing towards the Emperor *Carolus*, he made a low and reverend Courteſie: whereat the Emperor *Carolus* would have ſtood up to receive and greet him with the like Reverence: *Fauſtus* took hold on him, and would not permit him to do it. Shortly after *Alexander* made humble Reverence, and went out again; and coming to the Door, his Paramour met him: She coming in made the Emperor likewiſe Reverence; ſhe was cloathed in blue Velvet, wrought and embroidered with Pearls and Gold; ſhe was alſo excellent Fair, like Blood and Milk mixed, tall and ſlender, with a Face as round as an Apple, and thus paſſed certain times up and down the Houſe, which the Emperor marking, ſaid to himſelf, *Now have I ſeen two Perſons which my Heart hath long wiſhed to behold; and ſure it cannot otherwiſe be (ſaid he to himſelf) but that the Spirits have changed themſelves into theſe Forms, and have but deceived me, calling to Mind the Woman that raiſed the Prophet* Samuel: *And for that the Emperor ſhould be more ſatisfied in the Matter, he ſaid, I have often heard that behind in her Neck, ſhe had a great Wart or Wen*: Wherefore he took *Fauſtus* by the Hand without any Words, and went to ſee if it were able to be ſeen on her or not: But ſhe perceiving that he came to her, bowed down her Neck, where he ſaw a great Wart, and hereupon ſhe vaniſhed, leaving the Emperor and the reſt well contented.

Chap. XXX. *How* Dr. Fauſtus, *in the ſight of the Emperor, conjured a Pair of Harts horns upon a Knight's Head, that ſlept out at a Caſement.*

WHen Dr. *Fauſtus* had accompliſhed the Emperor's Deſire in all Things, as he was requeſted, he went forth into the Gallery, and leaning over a Rail, to look into the Privy-garden, he ſaw many of the Emperor's Courtiers walking and talking together, and caſting his Eyes now this Way, now that Way, he eſpied a Knight leaning out of the Window of the great Hall, who was faſt aſleep, (for in thoſe Days it was hot) but the Perſon ſhall be nameleſs that ſlept, for that he

he was a Knight, though it was all done to no little Disgrace of the Gentleman: It pleased Dr. *Faustus*, through the help of his Spirit *Mephistophiles*, to fix on his Head, as he slept, a huge Pair of Harts-horns: And as the Knight awaked, thinking to pull in his Head, he hit his Horns against the Glass, that the Panes thereof flew about his Ears. Think here how this good Gentleman was vexed, for he could neither get backward nor forward; which when the Emperor heard, all the Courtiers laught, and came for to see what had happened: The Emperor also, when he beheld the Knight with so fair a Head, laughed heartily thereat, and was therewith well pleased. At last *Faustus* made him quit of his Horns again, but the Knight perceived not how they came.

Chap. XXXI. *How the above mentioned Knight went about to be revenged of Dr.* Faustus.

DR. *Faustus* took his Leave of the Emperor and the rest of the Courtiers, at whose departure they were sorry, giving him many Rewards and Gifts; but being a League and a half out of the City, he came into a Wood, where he beheld the Knight that he had jested with at the Court, with others in Harness, mounted upon fair Palfreys, and running with full Charge towards *Faustus*; but he seeing their Intent ran towards the Bushes, and before he came among the Bushes he returned again, running as it were to meet them that chased him: whereupon suddenly all the Bushes were turned into Horsemen, which also ran to encounter with the Knight and his Compauy, and coming re them, they inclosed the Knight and the rest, and told them they must pay their Ransom before they departed, whereupon the Knight seeing himself in such Distress, besought *Faustus* to be good to them, which he denyed not but let them loose; yet he so charmed them, that every one, Knight and other, for the space of a whole Month, did wear a Pair of Goat's Horns on their Brows, and every Palfrey a Pair of Ox Horns on his Head; and this was their Pennance appointed by *Faustus*.

Chap. XXXII. *How three young Dukes being together at* Wittenburg, *to behold the University, requested* Faustus *to help them at a Wish to the Town of* Muncheon *in* Bavaria, *there to see the Duke of* Bavaria's *Son's Wedding.*

THree worthy young Dukes, the which are not here to be named, but being Students altogether, at the University of *Wittenburg*,

urg, met on a Time all together, where they fell in reaſoning concerning the Pomp and Bravery that ſhould be in the City of *Muncheon* in *Bavaria*, at the Wedding of the Duke's Son, wiſhing themſelves there but one half Hour to ſee the manner of their Jolity; to whom one replyed, ſaying to the two other Gentlemen, *If it pleaſe you to give me the hearing, I will give you good Counſel, that you may ſee the Wedding, and be here again to Night, and this is my meaning: Let us ſend to Dr.* Fauſtus, *make him a Preſent of ſome rare Thing, and open our Minds unto him, deſiring him to aſſiſt us in our Enterprize, and aſſure ye he will not deny to fulfil our Requeſt:* Hereupon they all concluded; ſent for *Fauſtus*, told him their Minds, and gave him a Gift, and invited him to a ſumptuous Banquet, wherewith *Fauſtus* was well contented, and promiſed to further their Journey to the uttermoſt: And when the time was come that the three young Gentlemen came into his Houſe, commanding them that they would put on their beſt Apparel, and adorn themſelves as rich as they could: he took off his great large Cloak, went into the Garden that was adjoyning unto his Houſe, and ſet the three young Dukes upon his Cloak, and he himſelf in the midſt; but he gave them in Charge, that in any wiſe they ſhould not at once open their Mouths to ſpeak, or make anſwer to any Man ſo ſoon as they went out, not ſo much as if the Duke of *Bavaria*, or his Son, ſhould ſpeak to them, or offer them Courteſie, they ſhould give no Word or Anſwer again; to the which they all agreed. Theſe Conditions being made, Dr. *Fauſtus* began to Conjure, and on a ſudden aroſe a mighty Wind, heaving up the Cloak, and ſo carried them away in the Air, and in due time they came unto *Muncheon* to the Duke's Court; where being entred into the utmoſt Court, the Marſhal had eſpyed them, who preſently went to the Duke, ſhewing his Grace that all the Lords and Gentlemen were ready ſet at the Table, notwithſtanding there were newly come three goodly Gentlemen with one Servant, the which ſtood without in the Court, wherefore the good old Duke came out unto them, welcoming them, requiring what they where, and whence? But they made no Anſwer at all; whereat the Duke wonder'd, thinking they had been all dumb: notwithſtanding for his Honour's ſake he took them into the Court, and feaſted them. *Fauſtus* notwithſtanding ſpake to them, if any thing hapned otherwiſe then well, when I ſay, Sit up, then fall you all on the Cloak, and good enough. Well, the Water being brought, and that they muſt waſh, one of the three had ſome Manners, as to deſire his Friend to waſh firſt, which when *Fauſtus* heard, he ſaid, Sit up; and all at once they

they got on the Cloak, but he that ſpoke fell off again, the other two with Dr. *Fauſtus*, were again preſently at *Wittenburg*: But he that remained was taken and laid in Priſon; wherefore the other two Gentlemen were very ſorrowful for their Friend, but *Fauſtus* comforted them, promiſing that on the Morrow he ſhould alſo be at *Wittenburg*. Now all this while was the Duke taken in great Fear, and ſtrucken into an exceeding Dumps, wond'ring with himſelf that his hap was ſo hard to be left behind, and not the reſt: And now being locked and watched with ſo many Keepers; there was alſo certain of the Gueſts that fell to reaſoning with him to know what he was, and alſo what the other were that were vaniſh'd away? But the poor Priſoner, thought with himſelf, if I open what they are, then it will be Evil alſo with me. Wherefore all this while he gave no Man any Anſwer, ſo that he was there a whole Day, and gave no Man a Word: wherefore the old Duke gave charge that the next Morning they ſhould Rack him until he had Confeſſed; which when the young Duke heard, he began to ſorrow, and to ſay with himſelf, *It may be, that to morrow (if Dr.* Fauſtus *come not to aid me) I ſhall be racked and grievouſly tormented, inſomuch that I ſhall be conſtrained by Force to more than willingly I would do.* But he comforted himſelf with Hope that his Friends would entreat Dr. *Fauſtus* about his Deliverance, as alſo it came to paſs: for that before it was Day, Dr. *Fauſtus* was by him, and he conjured them that watched him into ſuch a heavy Sleep, that he with his Charms made open all the Locks in the Priſon, and therewithal brought the young Duke again in ſafety to the reſt of his Fellows and Friends, where they preſented *Fauſtus* with a ſumptuous Gift, and ſo departed one from another.

Chap. XXXIII. *How Dr.* Fauſtus *borrowed Mony of a Jew, who laid his own Leg in Paun for it.*

IT is a common Proverb in *Germany*, that although a Conjurer have all Things at command, the Day will come that he ſhall not be worth a Penny; ſo it is like to fall out with Dr. *Fauſtus*, in promiſing the Devil ſo largely; but as the Devil is the Author of all Lies, even ſo he led *Fauſtus* his Mind in practiſing Things to deceive the People, and blinding them, wherein he took his whole Delight, thereby to bring himſelf to Riches; notwithſtanding in the End he was never the Richer; and although during twenty four Years of his Time that the Devil ſet him, he wanted nothing; yet was he beſt pleaſed when he might deceive any Body. For out of the mighteſt Potentates Court

in

in all theſe Countries, he would ſend his Spirit to fetch away their beſt cheer. And on a Time, being in his Merriment, where he was banquetting with other Students in an Inn, thereunto reſorted many Jews: Which when Dr. *Fauſtus* perceived, he was minded to play a merry Jeſt to deceive a Jew, deſiring one of them to lend him ſome Money for a Time; the Jew was content, and lent *Fauſtus* three ſcore Dollers for a Month, which time being expired, the Jew came for his Money and Intereſt: But Dr. *Fauſtus* was never minded to pay the Jew again; at length the Jew coming Home to his Houſe, and calling importunately for his Money, Dr. *Fauſtus* made him this Anſwer; Jew, I have no Money, nor know I how to pay thee; but notwithſtanding, to the end thou mayeſt be contented, I will cut off a Limb of my Body, be it Arm or Leg, and the ſame thou ſhalt have in Pawn for thy Money; yet with this Condition, that when I ſhall pay thee thy Money again, then thou ſhalt give me my Limb. The Jew that was never a Friend to a Chriſtian, thought with himſelf this Fellow is right for my Purpoſe, that will lay his Limbs in Pawn for Money, and was therewith very well content: wherefore Dr. *Fauſtus* took a Saw, and therewith ſeemed to cut off his Leg, being notwithſtanding nothing ſo. Well, he gave it to the Jew, yet upon this Condition, when he got Money to pay, the Jew ſhould deliver him his Leg, to the End he might ſet it on again. The Jew was with the Matter very well pleaſed, took his Leg, and departed; and having far Home, he was ſomewhat weary, and by the Way he thus bethought him; What helpeth me a Knave's Leg? If I ſhould carry it Home, it would ſtink and infect my Houſe; beſides, it is too hard a Piece of Work to ſet it on again: Wherefore what an Aſs was *Fauſtus*, to lay ſo great a Pawn for ſo ſmall a ſum of Money? And for my part, quoth the Jew to himſelf, this will never profit me any Thing; and with theſe Words he caſt the Leg away from him into a Ditch. All this Dr. *Fauſtus* knew right well, therefore within three Days after ſent for the Jew, to make him Payment of his ſixty Dollers: The Jew came, and Dr. *Fauſtus* demanded his Pawn, there was his Money ready for him: The Jew anſwered, The Pawn was not profitable nor neceſſary for any Thing, ſo I caſt it away: But *Fauſtus* threatning, replyed, I will have my Leg again, or elſe one of thine for it. The Jew fell to intreat, promiſſing him to give him what Money he would ask if he would not deal ſtrictly with him; wherefore the Jew was conſtrained to give him ſixty Dollers more to be rid of him, and yet *Fauſtus* had his Leg on, for he had but blinded the Jew.

Chap.

Chap. XXXIV. *How Dr.* Fauſtus *deceived the Horſe-courſer.*

AFter this manner he deceived a Horſe-courſer, at a Fair, called *Pheifering:* for *Fauſtus*, through his Conjuring, had gotten an excellent fair Horſe, whereupon he rid to the Fair, where he had many Chapmen that offered him Money: Laſtly, he ſold him for forty Dollers, and willing him that bought him, that in any wiſe he ſhould not ride him over the Water; but the Horſe-courſer marvelled with himſelf that *Fauſtus* bad him ride over no Water. *But* (quoth he) *I will prove*, and forthwith he rid him into the River, preſently the Horſe vaniſhed from under him, he left on a Bottle of Straw, inſomuch that the Man was almoſt drowned; the Horſe-courſer knew well where he lay that had ſold him his Horſe: Whereupon he went angerly to his Inn, where he found Dr. *Fauſtus* faſt aſleep, and ſnorting on a Bed; but the Horſe-courſer could no longer forbear him, but took him by the Leg, and began to pull him off the Bed; but he pulled him ſo that he pulled his Leg from his Body, inſomuch that the Horſe-courſer fell backwards in the Place, then began Dr. *Fauſtus* to cry with open Throat, *He hath murthered me.* Hereat the Horſe courſer was afraid, and gave the flight, thinking no other with himſelf, but that he had pulled his Leg from his Body: By this means Dr. *Fauſtus* kept his Money.

Chap. XXXV. *How Dr.* Fauſtus *Eat a Load of Hay.*

DR. *Fauſtus* being at a Town in *Germany* called *Zwickow*, where he was accompanied with many Doctors and Maſters, and going forth to walk after Supper, they met with a Clown that drew a Load of Hay. *Good Even, good Fellow*, ſaid *Fauſtus* to the Clown, *what ſhall I give thee, to let me eat my Belly-full of Hay? The Clown thought with himſelf, What a mad Man is this to eat Hay? Thought he with himſelf, thou wilt not eat much:* They agreed for three Farthings he ſhould eat as much as he could; wherefore Dr. *Fauſtus* began to eat, and ſo ravenouſly, that all the reſt of the Company fell a laughing; blinding ſo the poor Clown, that he was ſorry at his Heart, for he ſeemed to have eaten more than half of the Hay: wherefore the Clown began to ſpeak him fair, for fear he ſhould have eaten the other half alſo: *Fauſtus* made as though he had pity on the Clown, and went away: when the Clown came in the Place where he would be, he had his Hay again, as he had before, a full Load.

Chap. XXXVI. *How Dr.* Fauſtus *ſerved the twelve Students.*

AT *Wittenberg*, before *Fauſtus*'s Houſe, there was a Quarrel between ſeven Students, and five that came to part the reſt, one part ſtronger than the other. Wherefore Dr. *Fauſtus* ſeeing them to be Over-matcht, conjured them all Blind, inſomuch that the one could not ſee the other, and he dealt ſo with them, that they fought and ſmote at one another ſtill; whereat all the Beholders fell a laughing; and thus they continued Blind, beating one another until the People parted them and led each one to his own Houſe, where being enter'd into their Houſes, they received their Sight preſently again.

Chap. XXXVII. *How Dr.* Fauſtus *ſerved the drunken Clowns.*

DR. *Fauſtus* went into an Inn wherein was many Tables full of Clowns, the which was tippling Kan after Kan of excellent Wine; and to be ſhort, they were all drunken; and as they ſate, they ſo ſang and hollowed that one could not hear a Man ſpeak for them, this angred Dr. *Fauſtus*: wherefore he ſaid to them that called him in, Mark, my Maſters, I will ſhew a merry Jeſt: The Clowns continued ſtill hollowing and ſinging; he Conjured them that their Mouths ſtood as wide open as it was poſſible for them to hold them, and never a one of them was able to cloſe his Mouth again; by and by the Noiſe was gone; the Clowns notwithſtanding looked earneſt one upon another, and knew not what was hapned; one by one they went out, and ſo ſoon as they came without, they were all as well as ever they were, but none of them deſired to go in any more.

Chap. XXXVIII. *How Dr.* Fauſtus *ſold five Swine for ſix Dollars apiece.*

DR. *Fauſtus* began another Jeſt; he made ready five fat Swine the which he ſold to one for ſix Dollars apiece, upon this Condition, that the Swine-driver ſhould not drive them into the Water. Dr. *Fauſtus* went Home again, and as the Swine had fouled themſelves in the Mud, the Swine-driver drove them into the Water, where preſently they were changed into ſo many Bundles of Straw, ſwimming upright in the Water; the Buyer looked wiſhly upon them, and was ſorry in his Heart; but he knew not where to find *Fauſtus*; ſo he was content to let all go, and loſe both Mony and Hogs.

Chap. XXXIX. *How Dr.* Fauſtus *played a merry Jeſt with the Duke of* Anhalt *in his Court.*

DR. *Fauſtus* on a Time went to the Duke of *Anhalt*, who welcomed him very courteouſly; this was in the Month of *January*; where ſitting at Table, he perceived the Dutches to be with Child; and forbearing himſelf until the Meat was taken from the Table, and that they brought in the Banqueting Diſhes, Dr. *Fauſtus* ſaid to the Dutcheſs, Gracious Lady, I have always heard that great Bellied Women do always long for ſome Dainties; I beſeech therefore your Grace, hide not your Mind from me, but tell me what you deſire to Eat: She anſwered him, Dr. *Fauſtus*, now truly I will not hide from you what my Heart doth much Deſire; namely, that if it were now Harveſt, I would Eat my Belly full of Grapes and other dainty Fruit. Dr. *Fauſtus* anſwered hereupon, Gracious Lady, this is a ſmall Thing for me to do, for I can do more than this; wherefore he took a Plate, and ſet it upon one of the Caſements of the Window, holding it forth, where incontinent he had his Diſh full of all manner of Fruit, as red and white Grapes, Pears, and Apples, the which came from out of ſtrange Countries; all theſe he preſented to the Dutcheſs, ſaying, Madam, I pray you vouchſafe to taſte of this dainty Fruit, the which came from a far Country, for there the Summer is not yet ended. The Dutcheſs thanked *Fauſtus* highly, and ſhe fell to her Fruit with full Appetite. The Duke of *Anhalt* notwithſtanding could not withhold to ask *Fauſtus* with what Reaſon there were ſuch young Fruits to be had at that time of the Year? Dr. *Fauſtus* told him, May it pleaſe your Grace to underſtand, that the Year is divided into two Circles of the whole World, that when with us it is Winter, in the contrary Circle it is notwithſtanding Summer; for in *India* and *Saba*, there falleth or ſetteth a Sun, ſo that it is ſo warm, that they have twice a Year Fruit; and, Gracious Lord, I have a ſwift Spirit, the which can in a Twinkling of an Eye fulfil my Deſire in any thing; wherefore I ſent him into thoſe Countries, who hath brought this Fruit as you ſee, whereat the Duke greatly admired.

Chap. XL. *How Dr.* Fauſtus, *through his Charms, made a great Caſtle in the preſence of the Duke of* Anhalt.

DR. *Fauſtus* deſired the Duke of *Anhalt* to walk a little forth of the Court with him; wherefore they went together in the Field, where Dr. *Fauſtus* (through his Skill) had placed a mighty Caſtle,

which when the Duke ſaw, he wonder'd thereat, ſo did the Dutcheſs and all the Beholders, that on that Hill which is called *Rohumbuel*, ſhould on the ſudden be ſo fair a Caſtle. At length Dr. *Fauſtus* deſired the Duke and the Dutcheſs to walk with him into the Caſtle, which they denied not: This Caſtle was ſo wonderful ſtrong, having about it a great deep Trench of Water, the which was full of Fiſh, and all manner of Water-foul, as Swans, Ducks, Geeſe, Bitterns, and ſuch like: About the Wall was five Stone-doors, and two other Doors alſo; within was a great open Court, wherein was inchanted all manner of wild Beaſts, eſpecially ſuch as was not to be found in *Germany*, as Apes, Bears, Buffs, Antolopes, and many more ſtrange Beaſts: Alſo there were Harts, Hinds, Roe-bucks, and Does, and wild Swine: All manner of Land-fowl that any Man could think on, which flew from one Tree to another. After all this he ſet his Gueſts to the Table, being the Duke and Dutcheſs, with all their Train, for he had provided them a moſt ſumptuous Feaſt both of Meat, and alſo of Drink; for he ſet nine Meſſes of Meat upon the Board at once, and all this muſt his *Wagner* do, to place all Things on the Board, the which was brought unto him by the Spirit inviſibly of all Things their Hearts could deſire, as Wild-fowl, Veniſon, and all manner of dainty Fiſh that could be thought on; of Wine alſo great Plenty, and of divers Sorts, French Wine, Cullen Wine, Crabaſhir Wine, Reniſh VVine, Spaniſh VVine, Hungarian VVine, VVaſzburg VVine, Malmſey and Saek; in the whole there were 100 Cans ſtanding round about the Houſe. This ſumptuous Banquet the Duke took thankfully, and afterwards he departed homeward, and to their thinking they had neither Eat nor Drank, ſo where they blinded while they were in the Caſtle. But as they were in their Palace, they looked towards the Caſtle, and beheld it all on a Flame of Fire, and all thoſe that ſaw it wonder'd to hear ſo ſtrange a Noiſe, as if a great Ordinance had been ſhot off; and thus the Caſtle burned and conſumed clean away, which done, Dr. *Fauſtus* return'd to the Duke, who gave him great Thanks for ſhewing of him ſo great a Courteſie, and gave him a hundred Dollars, and Liberty to depart, or ſtay there, at his own Diſcretion.

Chap. XLI. *How Dr.* Fauſtus, *with his Company, viſited the Biſhops of* Salisburg's *Wine-cellar.*

DR. *Fauſtus* having taken leave of the Duke, he went to *Wittenburg*, near about Shrove-tide, and being in Company with certain Students, Dr. *Fauſtus* was himſelf the God of *Bacchus*, who having well

well feasted the Students before with dainty Fare, after the manner of *Germany*, where it is counted no Feast, unless all the bidden Guests be drunk, which Dr. *Faustus* intending, said, *Gentlemen, and my Guests, will it please you take a Cup of Wine with me in a Place or Celler whereunto I will bring you?* They all said willingly, *We will.* which, when Dr. *Faustus* heard, he took them forth, set each of them upon a *Holly*-wand, and so was conjured into the Bishop of *Salisburg*'s Cellar, for thereabouts grew excellent pleasant VVine; there fell *Faustus* and his Company a Drinking and Swilling, not of the worst, but of the best. And as they were merry in the Cellar, came to draw Drink the Bishop's Butler; which, when he perceived so many Persons there, he cry'd with a loud Voice, *Thieves, Thieves.* This spighted Dr. *Faustus* wonderfully, wherefore he made every one of his Company to sit on their *Holly*-wand, and so vanished away; and in parting, Dr *Faustus* took the Butler by the *Hair* of the *Head*, and carried him away with them, until they came to a mighty high lopped Tree; and on the Top of that huge Tree he set the Butler, where he remained in a most fearful Perplexity. Dr. *Faustus* departed to his House, where they took their *Valete* one after another, drinking the VVine that they had stolen in their Bottles out of the Bishop's Cellar. The Butler that had held himself by the *Hands* upon the lopped Tree all the Night, was almost frozen with the Cold, espying the Day, and seeing the Tree of huge great highness, thought with himself, it is impossible to come off this Tree without peril of Death; at length, espying certain Clowns passing by, he cry'd, *For the Love of God help me down!* The Clowns seeing him so high, wonder'd what mad Man would climb up so huge a Tree; wherefore as a Thing most Miraculous, they carried Tydings to the Bishop of *Salisburg*: Then was there great running on every side to see him on the Tree, and many Devices they practised to get him down with Ropes; and being demanded of the Bishop how he came there? *He said, that he was brought thither by the Hair of the Head, by certain Thieves that were robbing of the Wine-cellar, but what they were he knew not, for (said he) they had Faces like Men, but they wrought like Devils.*

Chap. XLII. *How Dr.* Faustus *kept his Shrove-tide.*

THere were seven Students and Masters that studied Divinity, *Juris prudentia & Medicina*; all these having consented, were agreed to visit Dr. *Faustus*, and to celebrate Shrove-tide with him; who being come to his *House*, he gave them their VVelcome, for they were

his

his dear Friends, deſiring them to ſit down, where he ſerved them with a very good Supper of Hens, Fiſh, and other Roaſt, yet where they but ſlightly cheared; wherefore Dr. *Fauſtus* comforted his Gueſts, excuſing himſelf that they had ſtolen upon him ſo ſuddenly, that he had not leiſure to provide for them ſo well as they were worthy; but my good Friends (quoth he) according to the uſe of our Country, we muſt drink all this Night; and ſo a Draught of the beſt Wine bedwards is Commendable. For you know that in great Potentates Courts they uſe at this Night great Feaſting, the like will I do for you; for I have three great Flaggons of Wine, the firſt is full of Hungarian Wine, containing eight Gallons; the ſecond of Italian Wine, containing ſeven Gallons; the third containing ſix Gallons of Spaniſh Wine, all the which we will Tipple up before it be Day; beſides we have fifteen Diſhes of Meat, the which my Spirit *Mephiſtophiles* hath fetcht ſo far, that it was cold before he brought it, and they are all full of the daintieſt Things that ones Heart can deviſe; but ſaith *Fauſtus*, I muſt make them hot again; and you may believe me, Gentlemen, that this is no blinding of you; whereas you think that this is no natural Food, verily it is as good and as pleaſant as ever you Eat. And having ended his Tale, he commanded his Boy to lay his Cloth, which done, he ſerved them with fifteen Meſſes of Meat, having three Diſhes in a Meſs, in the which were all manner of Veniſon, and dainty Wild-Fowl; and for Wine there was no lack, as Italian Wine, Hungarian Wine, and Spaniſh Wine; and when they were all made Drunk, and that they had almoſt eaten their good Cheer; they began to Sing and Dance until it was Day, and ſo they departed every one to his own Habitation: At whoſe departing, Dr. *Fauſtus* deſired them to be his Gueſts again the next Day following.

Chap. XLIII. *How Dr.* Fauſtus *feaſted his Gueſts on* Aſh-wedneſday.

UPon *Aſh-wedneſday* came unto Dr. *Fauſtus*, his bidden Gueſts, the Students, whom he feaſted very royally; inſomuch that they were all full and luſty, dancing and ſinging as the Night before: and when the high Glaſſes and Goblets were carouſed one to another, Dr. *Fauſtus* began to play them ſome pretty Feats, inſomuch that round about the Hall was heard moſt pleaſant Muſick, and that in ſundry Places; in this corner a Lute, in another a Cornet, in another a Cittern, Clarigolds, Harp, Horn-pipe, in fine, all manner of Muſick was heard there in that Inſtant, whereat all the Glaſſes and Gob-

lets,

lets, Cups and Pots, Diſhes, and all that ſtood upon the Board began to dance; then Dr. *Fauſtus* took ten Stone-pots, and ſet them down on the Floor, where preſently they began to dance, and to ſmite one againſt another, that the Shivers flew round about the whole Houſe, whereat the whole Company fell a laughing: then began he another Jeſt, he ſet an Inſtrument upon the Table, and cauſed a mighty great Ape to come among them, which Ape began to dance and skip, ſhewing them merry Conceits. In this and ſuch Paſtime they paſſed away the whole Day; when Night being come Dr. *Fauſtus* bid them all to Supper, which they lightly agreed unto, for Students in theſe Caſes are eaſily intreated; wherefore he promiſed to Feaſt them with a Banquet of Fowl, and afterwards they would go all about with a Mask; then Dr. *Fauſtus* put forth a long Pole out of the Window, whereupon preſently there came innumerable of Birds, and wild Fowl, and ſo many as came had not the Power to fly away again, but he took them, and flung them to the Students, who lightly pulled off the Necks of them, and being roaſted, they made their Supper; which being ended, they made themſelves ready for the Mask; Dr. *Fauſtus* commanded every one to put on a clean Shirt over the other Cloaths: Which being done, they looked one upon another; it ſeemed to each one of them that they had no Heads; and ſo they went forth unto certain of their Neighbours, at which ſight the People were moſt wonderfully afraid, and as the uſe of *Germany* is, that whereſoever a Mask entreth, the good Man of the Houſe muſt Feaſt them; ſo as theſe Maskers were ſet to their Banquet, they ſeemed again in their former Shape with Heads, inſomuch, that they were all known who they were; and having ſat, and well Eat and Drink, Dr. *Fauſtus* made that every one had an Aſs's Head on, with great and long Ears, ſo they fell to dancing and to drive away the time until it was Midnight, and then every one departed home, and as ſoon as they were out of the Houſe, each one was in his natural Shape, and ſo they ended, and went to ſleep.

Chap. XLIV. *How Doctor* Fauſtus *the Day following was feaſted by the Students, and of his merry Jeſts with them while he was in their Company.*

THe laſt *Bacchanalia* was held on *Thurſday*, where enſued a great Snow, and Dr. *Fauſtus* was invited unto the Students that were with him the Day before, where they had prepared an excellent Banquet for him, which Banquet being ended, Dr. *Fauſtus* began to play his old Projects. And forthwith was in the Place thirteen Apes, that took

took *Hands*, and danced round in a Ring together, then they fell to tumbling and vaulting one after another, that it was moſt pleaſant to behold; then they leaped out of the Window and vaniſhed away: Then they ſet before Dr. *Fauſtus* a roaſted Calve's-head, which one of the Students cut apiece off, and laid it on Dr. *Fauſtus* his Trencher. which Piece was no ſooner laid down, but the Calve's-head began to cry mainly out like a Man, *Murther, Murther*; *but, alas! What doſt thou to me?* Whereat they were all amazed, but after a while conſidering of *Fauſtus*'s jeſting Tricks, they began to laugh, and they pulled aſunder the Calve's-head, and eat it up. Whereupon Dr. *Fauſtus* asked leave to depart, but they would in no wiſe agree to let him go, except that he would promiſe to come again preſently. Then *Fauſtus*, through his cunning made a Sledge, the which was drawn about the Houſe with four fiery Dragons, this was fearful for the Students to behold, for they ſaw *Fauſtus* ride up and down, as though he would have fired and ſlain all them that were in the Houſe: This Sport continued until Mid-night, with ſuch a Noiſe that they could not hear one another, the Heads of the Students were ſo light, that they thought themſelves to be in the Air all that Time.

Chap. XLV. *How Dr.* Fauſtus *ſhewed the fair* Helena *unto the Students upon the Sunday following.*

THe Sunday following came the Students home to Dr. *Fauſtus* his own Houſe, and brought their Meat and Drink with them; thoſe Men were right welcome Gueſts unto *Fauſtus*, wherefore they all fell to drinking of Wine ſmoothly; and being merry, they began ſome of them to talk of Beauty of Women, and every one gave forth his Verdict what he had ſeen, and what he had heard; ſo one amongſt the reſt ſaid, *I was never ſo deſirous of any Thing in this World as to have a Sight (if it were poſſible) of fair* Helena *of* Greece, *for whom the worthy Town of* Troy *was deſtroyed and razed down to the Ground; therefore, ſaith he, that in all Mens Judgments ſhe was more than commonly Fair, becauſe that when ſhe was ſtol'n away from her Husband, there was for her Recovery ſo great Blood-ſhed.* Dr. *Fauſtus* anſwered, *For that you are all my Friends, and are ſo deſirous to ſee that ſtately Pearl of* Greece, *fair* Helena, *the Wife to King* Menelaus, *and Daughter of* Tyndarus *and* Leda, *Siſter to* Caſtor *and* Pollux, *who was the faireſt Lady of all* Greece, *I will therefore bring her into your Preſence perſonally, and in the ſame Form and Attire as ſhe uſed to go when ſhe was in her chiefeſt Flower and choiceſt Prime*

of

of Youth. The like have I done for the Emperor *Carolus Magnus*; at his Desire, I shewed him *Alexander* the Great, and his Paramour; but (said Dr. *Faustus*) I charge you all that upon your Perils you spake not a Word, nor rise up from the Table so long as she is in your Presence; and so he went out of the Hall, returning presently again, after whom immediately followed the fair and beautiful *Helena*, whose Beauty was such, that the Students were all amazed to see her, esteeming her rather to be an heavenly than earthly Creature: This Lady appeared before them in a most rich Gown of Purple Velvet, costly Imbroidered; her Hair hanging down loose, as fair as the beaten Gold, and of such Length, that it reach'd down to her Hams, having most amorous Cole-black Eyes; a sweet and pleasant round Face, with Lips as red as any Cherry; her Cheeks of a Rose Colour, her Mouth small, her Neck white like a Swan; tall and slender of Personage; in sum, there was no imperfect Place in her, she looked round about her with a roling Hawk's Eye, a smiling and wanton Countenance, which near-hand inflamed the Hearts of all the Students, but that they persuaded themselves she was a Spirit, which made them lightly pass away such Fancies; and thus fair *Helena* and *Faustus* went out again one with another. But the Students, at *Faustus* entring in the Hall again, requested them to let them see her again the next Day, for that they will bring with them a Painter to take a Counterfeit. which he denyed, affirming that he could not always raise up his Spirit, but only at certain times; yet, said he, I will give unto you her Counterfeit, which shall be as good to you, as if yourself should see the drawing thereof; which they received according to his Promise, but soon after lost it again. The Students departed from *Faustus* to their several Lodgings, but none of them could sleep that Night for thinking on the Beauty of fair *Helena*; therefore a Man may see how the Devil blindeth and emflameth the Heart oftentimes with Lust, that Men fall in Love with Harlots from which their Minds can afterwards be hardly removed.

Chap. XLVI. *How Dr.* Faustus *conjured the four Wheels from the Clown's Waggon.*

DR. *Faustus* was sent for to come to the Marshal of *Brunswick*, who was marvelously troubled with the falling Sickness, now *Faustus* had his Quality; he seldom rid, but commonly walkt a Foot, to ease himself when he list, and as he came near unto the Town of *Brunswick*, there overtook him a Clown with four Horses, and an

empty Waggon; whom Dr. *Fauſtus* (jeſting to try him) ſaid, *I pray thee, good Fellow, let me ride a little to eaſe my weary Legs*; *which the buzardly Aſs denied, ſaying*, That his Horſe was weary, and he would not let him get up: Dr. *Fauſtus* did this but to prove this Clown if there were any Courteſie to be found in him, if need were; but ſuch churliſhneſs is uſually found among Clowns, but he was well requited by *Fauſtus*, even with the like Payment; for he ſaid to him, *Thou dotiſh Clown, void of all Humanity, ſeeing thou art of ſo churliſh a Diſpoſition, I will pay thee as thou haſt deſerved, for the four Wheels of thy Waggon thou ſhalt have taken from thee, let me ſee then how thou canſt ſhift?* Whereupon his Wheels were gone, his Horſes fell alſo down to the Ground as though they had been dead: Whereat the Clown was ſore affrighted, meaſuring it as a juſt Scourge of God for his Sins, and Churliſhneſs: wherefore with a Trembling and Wailing, he humbly beſought Dr. *Fauſtus* to be good unto him, confeſſing he was worthy of it; notwithſtanding if it pleaſed him to forgive him, he would hereafter do better; which Submiſſion made *Fauſtus* his Heart to Relent, anſwering him on this manner: *Well, do ſo no more, but when a poor Man deſireth thee, ſee that thou let him ride*; *but yet thou ſhalt not go altogether clear, for although thou have again thy four Wheels, yet thou ſhalt fetch them at the four Gates of the City*, *ſo he threw Duſt on the Horſes, and revived them again*; *and the Clown for his Churliſhneſs, was fain to fetch his Wheels, ſpending his Time with Wearineſs, whereas if before he had ſhewed a little Kindneſs, he might quietly have gone about his Buſineſs.*

Chap. XLVII. *How four Jugglers cut one anothers Heads off, and ſet them on again, and* Fauſtus *deceived them.*

DR. *Fauſtus* came in Lent unto *Frankland*-Fair, where his Spirit *Mephiſtophiles* gave him to underſtand that in an Inn were four Jugglers that cut one anothers Heads off: and after their cutting off ſent them to the Barber to be trimmed, which many People ſaw. This angred *Fauſtus*, for he meant to have himſelf the only Cook in the Devil's Banquet, and went to the Place where they were, to beguile them, and as the Jugglers where together, ready one to cut off another's Head, there ſtood alſo the Barber ready to trim them, and by them upon the Table ſtood likewiſe a Glaſs full of ſtilled Waters, and he that was the chiefeſt among them, ſtood by it. Thus they began, they ſmote off the Head of the firſt, and preſently there was a Lilly in the Glaſs of diſtilled Water, where *Fauſtus* perceived this

Lilly

Lilly as it was Springing, and the chief Juggler named it the Tree of Life: Thus dealt he with the firſt, making the Barber waſh and comb his Head, and then he ſet it on again, preſently the Lilly vaniſhed away out of the Water, hereat the Man had his Head whole and ſound again: the like did he with the other two: and as the turn and lot came to the chief Juggler, that he alſo ſhould be Beheaded, and that this Lilly was moſt pleaſant, fair, and flouriſhing Green, they ſmote his Head off, and when it came to be barbed, it troubled *Fauſtus* his Conſcience, inſomuch that he could not abide to ſee another do any Thing, for he thought himſelf to be the principal Conjurer in the World: Wherefore Dr. *Fauſtus* went to the Table, whereas the other Jugglers kept that Lilly, and ſo he took a ſmall Knife and cut off the Stalk of the Lilly, ſaying, to himſelf, *None of them ſhall blind* Fauſtus. Yet no Man ſaw *Fauſtus* to cut the Lilly: but when the reſt of the Jugglers thought to have ſet on their Maſter's Head, they could not: wherefore they looked on the Lilly, and found it bleeding: by this Means the Juggler was beguiled, and ſo dyed in his Wickedneſs: yet no one thought that *Dr. Fauſtus* had done it.

Chap. XLVIII. *How an old Man the Neighbour of* Fauſtus, *ſought to perſwade him to mend his Life, and to fall unto Repentance.*

A Good Chriſtian, an honeſt and vertuous old Man, a lover of the Holy Scriptures, who was Neighbour to *Dr. Fauſtus*, when he perceived that many Students had their Recourſe in and out unto *Dr. Fauſtus*, he ſuſpected his evil Life, wherefore like a Friend he invited *Dr. Fauſtus* to Supper unto his Houſe, to which he agreed, and having entred their Banquet, the old Man began with theſe Words: *My loving Friend and Neighbour Dr.* Fauſtus, *I am to deſire of you a Friendly and Chriſtian requeſt, beſeeching you would vouchſafe not to be Angry with me, but Friendly reſolve me in my doubt, and take my poor Inviting in good Part.* To whom *Dr. Fauſtus* anſwered, *My good Neighbour, I pray you ſay your Mind?* Then began the old Patron to ſay, *My good Neighbour, you know in the beginning how that you have defied God and all the Hoſt of Heaven, and given your Soul to the Devil, wherewith you have incurred God's high Diſpleaſure, and are become from a Chriſtian far worſe then a Heathen Perſon; Oh! conſider what you have done, it is not only the Pleaſure of the Body, but the Safety of the Soul that you muſt have reſpect unto: of which if you be careleſs, then are you caſt away, and ſhall remain*

In the Anger of the Almighty God. But yet it is time enough, O *Faustus!* If you Repent, and call upon the Lord for Mercy, as we have Example in the Acts of the Apostles, the Eight Chapter of *Simon* in *Samaria*, who was led out of the Way, affirming that he was *Simon homo sanctus:* This Man, notwithstanding in the End, was converted, after he had heard the Sermon of *Philip*, for he was Baptized and saw his Sin, and Repented. Likewise I beseech you, good Brother Dr. *Faustus*, let my rude Sermon be unto you a Conversion, and forget thy filthy Life that thou hast led, Repent, ask Mercy, and Live: For Christ saith, *Come unto me all ye that are weary and heavy Laden, and I will Refresh you.* And in *Ezekiel*, *I desire not the Death of a Sinner, but rather that he will convert and live.* Let my Words, good Brother *Faustus* pierce into your Adamant Heart, and desire God for his Son Christ his sake to forgive you. Wherefore have you lived so long in your deviliſh Practices, knowing that in the Old and New Testament you are forbidden, and Men should not suffer any such to live, neither have any Conversation with them, for it is an Abomination unto the Lord, and that such Persons have no Part in the Kingdom of God. All this while Dr. *Faustus* heard him very attentively, and reply'd: Father, your Persuasions like me wondrous well, and I thank you with all my Heart for your good Will and Counsel, promising, you, as far I may, to allow your Discipline; whereupon he took his leave, and being come Home, he laid him very Pensive on his Bed, bethinking himself of the Words of this old Man, and in a Manner began to repent that he had given his Soul to the Devil, intending to deny all that he had promised to *Lucifer*. Continuing in these Cogitations, suddenly his Spirit appeared unto him, clapping him upon the *Head*, and wrung it as though he would have pulled his *Head* from his Shoulders, saying unto him, Thou knowest, *Faustus*, that thou hast given thy self, Body and Soul, to my Lord *Lucifer*, and thou hast vowed thy self an Enemy to God and to all Men; and now thou begginnest to hearken to an old doting Fool, which perswadeth thee as it were to Good, when indeed it is too late; for thou art the Devil's, and he hath great Power presently to fetch thee. Wherefore he hath sent me unto thee to tell thee, That seeing thou hast sorrowed for that which thou hast done; begin again, and Write another Writing with thine own Blood; if not, then will I tear thee in Pieces. *Hereat* Dr. *Faustus* was sore afraid, and said, My *Mephistophiles*, I will Write again what thou wilt: Then presently he sat him down, and with his own Blood wrote as followeth: Which Writing was afterwards sent to a dear Friend of *Faustus*, being his Kinsman.

Chap.

Chap. XLIX. *How Dr.* Faustus *wrote the second time with his own Blood, and gave it to the Devil.*

I Dr. *John Faustus*, do acknowledge by this my Deed and Hand-writing, that since my first Writing, which is seventeen Years past, I have right willingly held, and have been an utter Enemy to God and all Men; the which I once again confirm, and give fully and wholly myself unto the Devil, both Body and Soul, even unto great *Lucifer*, and that at the End of seven Years ensuing after the Date hereof, he shall have to do with me according as it pleaseth him, either to lengthen or shorten my Life as it pleaseth him; and hereupon I renounce all Persuaders, that seek to withdraw me from my Purpose by the Word of God, either Ghostly or Bodily; and farther I will never give Ear to any Man, be he Spiritual or Temporal, that moveth any Matter for the Salvation of my Soul. Of all this Writing, and that therein contained, be Witness my Blood, which with mine own Hands I have begun and ended. Dated at *Wittenburg* the 25th of *July*.

And presently upon the making of this Writing, he became so great an Enemy to the poor old Man, that he sought his Life by all Means possible; but this good old Man was strong in the Holy Ghost, that he could not be vanquished by any Means; for about two Days after that he had exhorted *Faustus*, as the poor old Man lay in his Bed, suddenly there was a mighty Rumbling in the Chamber, which he was never wont to hear, and he heard as it had been the Groaning of a Sow, which lasted long: Whereupon the good old Man began to Jest and Mock, and said, *Oh! What Barbarian Cry is this? Oh fair Bird! What foul Musick is this? A fair Angel, that could not tarry two Days in his Place? Beginnest thou now to turn into a poor Man's House, where thou hast no Power, and wert not able to keep thine own two Days?* With these and such like Words the Spirit departed; and when he came Home, *Faustus* asked him how he had sped with the old Man, to whom the Spirit answered: The old Man was Harnessed so, that he could not once lay hold upon him, but he would not tell how the old Man had mocked him, for the Devils can never abide to hear of their Fall. Thus doth God defend the Hearts of all honest Christians that betake themselves to his Tuition.

Chap.

Chap. L. *How Dr.* Fauſtus *made a Marriage between two Lovers.*

IN the City of *Wittenburg* was a Student, a gallant Gentleman, named *N. N.* This Gentleman was far in Love with a Gentlewoman, fair and proper of Perſonage: this Gentlewoman had a Knight that was a Suiter unto her, and many other Gentlemen, which deſired her in Marriage, but none could obtain her. So it was that in Deſpair with himſelf, that he pined away to Skin and Bones. But when he opened the Matter to *Dr. Fauſtus*, he asked Counſel of his Spirit *Mephiſtophiles*, the which told him what to do. Hereupon *Dr. Fauſtus* went home to the Gentleman, who bad him be of good Cheer, for he ſhould have his Deſire, for he would help him to that he wiſhed for, and that this Gentlewoman ſhould love none other but him only: wherefore *Dr. Fauſtus* ſo changed the Mind of the Damoſel by the Practice he wrought, that ſhe could do no other Thing but think on him whom before ſhe had hated, neither cared ſhe for any Man but him alone. The Device was thus: *Fauſtus* commanded the Gentleman that he ſhould cloath himſelf in all the beſt Apparel that he had, and that he ſhould go unto the Gentlewoman and ſhew himſelf, giving him a Ring, commanding him in any wiſe that he ſhould dance with her before he departed; who following his Counſel, went to her, and when they began to Dance, they that were Suitors, began to take every one his Lady by the *Hand*; this Gentleman took her who before had ſo diſdained him, and in the Dance he put the Ring into her *Hand*, that *Fauſtus* had given him, which ſhe no ſooner toucht, but ſhe fell preſently in Love with him, ſmiling at him in the Dance, and many times winking at him, rolling her Eyes, and in the End ſhe asked him if he could Love her, and make her his Wife. *He* gladly anſwered that he was content; whereupon they concluded, and were married by the means and help of *Fauſtus*, for which the Gentleman well rewarded him.

Chap. LI. *How Dr.* Fauſtus *led his Friends into his Garden at* Chriſtmas, *and ſhewed them many ſtrange Sights, in the nineteenth Year.*

IN *December*, about *Chriſtmas*, in the City of *Wittenburg*, were many young Gentlemen, which were come out of the Country to be merry with their Friends, amongſt whom there were certain well acquainted with Dr. *Fauſtus*, who often invited them home unto his *Houſe*; they being there on a certain time; after Dinner he had them into

into his Garden, where they beheld all manner of Flowers and freſh *Herbs*, and Trees bearing Fruit, and Bloſſoms of all Sorts; who wonder'd to ſee that his Garden ſhould ſo flouriſh at that time, as in the midſt of the Summer, when abroad in the Streets, and all the Country lay full of Snow and Ice; wherefore this was noted of them as a Thing Miraculous, every one gathering and carrying away all ſuch Things as they beſt liked, and ſo departed, delighted with their ſweet ſmelling Flowers.

Chap. LII. *How Doctor* Fauſtus *gathered together a great Army of Men in his Extremity, againſt a Knight that would have Conjured him on his own Journey.*

DR. *Fauſtus* travelled toward *Evzeleben*, and when he was nigh half the Way, he eſpied ſeven Horſemen, and the chief of them he knew to be the Knight with whom he had jeſted in the Emperor's Court, for he had left a great Pair of *Hart's*-horns upon his *Head*; and when the Knight now ſaw that he had fit Opportunity to be revenged of *Fauſtus*, he ran upon him, and thoſe that were with him, to miſchief himſelf, intending privily to ſlay him: which when *Fauſtus* eſpied, he vaniſhed away into a Wood that was hard by them, but when the Knight perceived that he was vaniſhed away, he cauſed his Men to ſtand ſtill; but where they remained, they heard all manner of warlike Inſtruments of Muſick, as Drums, Flutes, Trumpets, and ſuch like, and a certain Troop of Horſemen running towards them; then they turned another Way, and were alſo met on that Side; then another Way, and yet were freſhly aſſaulted, ſo that which Way ſoever they turned themſelves, they were encountred, inſomuch that when the Knight perceived that he could eſcape no Way, but that his Enemies lay on him which Way ſoever he offered to fly, he took good *Heart*, and ran amongſt the Thickeſt, and thought with himſelf better to dye than to live with ſo great Infamy: Therefore being at handy Blows with them he demanded the Cauſe, why they ſhould ſo uſe them? But none of them would give him Anſwer, until Dr. *Fauſtus* ſhewed himſelf unto the Knight; whereupon they encloſed him round, and Dr. *Fauſtus* ſaid unto him, Sir, yield your Weapon and your ſelf, otherwiſe it will go hard with you. The Knight knew no other, but that he vvas Conjured vvith an *Hoſt* of Men, vvhereas indeed they vvere none other but Devils, yielded: Then *Fauſtus* took avvay his Svvord, his Piece, and *Horſe*, vvith all the reſt of his Companions. And farther he ſaid unto him, Sir, the chiefeſt General of our Army hath com-

commanded me to deal with you, according to the Law of Arms, you ſhall depart in Peace, whither you pleaſe; and then he gave the Knight an Horſe after the Manner, and ſet him thereon, ſo he rode, the reſt went on Foot, until they came to their Inn, where he being alighted, his Page rode on his Horſe to the Water, and preſently the Horſe vaniſhed away, the Page being almoſt ſunk and drowned, but he eſcaped, and coming Home, the Knight perceiving the Page to be bemired, and on Foot, asked where his Horſe was: Who anſwered, That he was vaniſhed away. Which when the Knight heard, he ſaid, *Of a Truth this is* Fauſtus *his doing, for he ſerveth me now, as he did before at the Court, only to make me a ſcorn and laughing Stock.*

Chap. LIII. *How Doctor* Fauſtus *uſed* Mephiſtophiles, *to bring him ſeven of the faireſt Women he could find in all the Countries he had travelled the twenty Years.*

WHen Dr. *Fauſtus* called to Mind that his Time from Day to Day drew nigh, he began to live a Swiniſh and Epicuriſh Life: Wherefore he commanded his Spirit *Mephiſtophiles* to bring him ſeven of the faireſt Women that he had ſeen in all the Times of his Travel: Which being brought, firſt to one, then another, he lay with them all, inſomuch that he liked them ſo well, that he continued with them in all manner of Love, and made them to Travel with him all his Journies: theſe Women were two *Netherland*, one *Hungarian*, one *Scottiſh*, two *Walloon*, one *Franklander*. And with theſe ſweet Perſonages he continued long, yea, even to his laſt End.

Chap. LIV. *How Dr.* Fauſtus *found a Maſs of Money, when he had conſumed twenty two of his Years.*

TO the End that the Devil would make *Fauſtus* his only Heir, he ſhewed unto him where he ſhould go and find a mighty huge Maſs of Money, and that he ſhould find it in an old Chapel that was fallen down, half a Mile diſtance from *Wittenburg*: There he bad him to Dig, and he ſhould find it, which he did: And having digged reaſonable deep, he ſaw a mighty huge Serpent, which lay on the Treaſure it ſelf: The Treaſure it ſelf lay like a huge Light Burning; but Dr. *Fauſtus* charmed the Serpent, that he crept into an Hole, and when he digged deeper to get up the Treaſure, he found nothing but Coals of Fire: There he alſo ſaw and heard many that were Tormented, yet notwithſtanding he brought away the Coals, and when he was come Home, it was turned into Silver and Gold, and after his Death it was found

found by his Servant which was almoſt about Eſtimation, one thouſand Gilders.

Chap. LV. *How* Dr. Fauſtus *made the Spirit of fair* Helena *of* Greece *his own Paramour, and Bed-fellow, in his twenty third Year.*

TO the End that this miſerable *Fauſtus* might fill the Luſt of his Fleſh, and live in all Manner of Voluptuous Pleaſure, it came in his Mind, after he had ſlept his firſt Sleep, and in the twenty third Year paſt of his Time, that the had a great Deſire to lie with fair *Helena* of *Greece*, eſpecially her whom he had ſeen, and ſhewed unto the Students at *Wittenburg*; wherefore he called his Spirit *Mephiſtophiles*, commanding him to bring to him the fair *Helena*, which he alſo did: Whereupon he fell in Love with her, and made her his common Concubine and Bed-fellow; for ſhe was ſo Beautiful and Delightful a Piece, that he could not be an Hour from her, if he ſhould therefore have ſuffer'd Death, ſhe had ſtolen away his Heart, and to his ſeeming, in Time ſhe was with Child, whom *Fauſtus* named, *Juſtus Fauſtus*. The Child told Dr. *Fauſtus* many Things which were done in Foreign Countries; but in the End, when *Fauſtus* loſt his Life, the Mother and the Child vaniſhed away both together.

Chap. LVI. *How* Dr. Fauſtus *made his Will, in which he named his Servant* Wagner, *to be his Heir.*

DR. *Fauſtus* was now in his twenty fourth, and laſt Year, and he had a pretty Stripling to his Servant, which had Studied alſo at the Univerſity of *Wittenburg*: This Youth was very well acquainted with his Knaveries and Sorceries, ſo that he was hated as well for his own Knavery, as alſo for his Maſter's; for no Man would give him Entertainment into his Service, becauſe of his Unhappineſs, but *Fauſtus*. This *Wagner* was ſo well belov'd of *Fauſtus*, that he uſed him as his Son, for to do what he would, his Maſter was always therewith contented. And then when the Time drew nigh, that *Fauſtus* ſhould End, he called unto him a Notary, and certain Maſters, the which were his Friends, and often Converſant with him, in whoſe Preſence, he gave this *Wagner* his Houſe and Garden. *Item*, He gave him in ready Money ſixteen Thouſand Gilders. *Item*, One Farm. *Item*, A Gold Chain, much Plate, and other Houſhold Stuff, that gave he to his Servant, and the reſt of his Time he meant to ſpend in Inns and Students Company, Drinking and Eating, with other Jollity: And thus he finiſhed his Will at that Time.

Chap. LVII. *How Dr.* Fauſtus *fell in talk with his Servant, touching his Teſtament, and the Covenants thereof.*

NOw when this Will was made, Dr. *Fauſtus* called unto his Servant, ſaying, *I have thought upon thee in my Teſtament, for that thou haſt been a truſty Servant unto me, and faithful, and haſt not opened my Secrets: And yet farther (ſaid he) ask of me before I dye, what thou wilt, and I will give it unto thee.* His Servant raſhly anſwered, *I pray you let me have your Cunning.* To which Dr. *Fauſtus* anſwered, *I have given thee all my Books, upon this Condition, that thou wouldeſt not let them be common, but uſe them for thy own Pleaſure, and Study carefully in them; and doſt thou alſo deſire my Cunning? That thou mayeſt Peradventure have, if thou love and peruſe my Books well. Farther ſaid Dr. Fauſtus, ſeeing that thou deſireſt of me this Requeſt, I will reſolve thee: My Spirit* Mephiſtophiles *his Time is out with me, and I have nought to command him, as touching thee: Yet I will help thee to another, if thou like well thereof. And within three Days after, he called his Servant unto him, ſaying, Art thou reſolved, wouldſt thou verily have a Spirit? Then tell me in what Manner or Form thou wouldſt have him? To whom his Servant anſwered, That he would have him in the Form of an Ape: Whereupon appeared preſently a Spirit unto him in Manner and Form of an Ape, the which leaped about the Houſe. Then ſaid Fauſtus, See, there thou haſt thy Requeſt, but yet he will not Obey thee until I be dead; for when my Spirit* Mephiſtophiles *ſhall fetch me away, then ſhall thy Spirit be bound unto thee, if thou agree; and thy Spirit ſhalt thou name* Aberecock, *for ſo he is called: But all this upon a Condition that you Publiſh my Cunning, and my Merry Conceits, with all that I have done (when I am dead) in an Hiſtory, and if thou canſt not remember all, the Spirit* Aberecock *will help thee: ſo ſhall the Acts that I have done be made manifeſt unto the World.*

Chap. LVIII. *How Dr.* Fauſtus *having but one Month of his appointed Time to come, fell to Mourning and Sorrowing with himſelf for his deviliſh Exerciſe.*

TIme ran away with *Fauſtus*, as the Hour glaſs; for he had but one Month to come of his twenty four Years, at the End whereof he had given himſelf to the Devil, Body and Soul, as is before ſpecified. Here was the firſt Token, for he was like a taken Murtherer, or a Thief, the which finding himſelf Guilty in Conſcience before the Judge

Judge have given Sentence, fearing every Hour to die; for he was grieved, and in Wailing ſpent the Time, went talking to himſelf, Wringing of his Hands, Sobbing and Sighing; his Fleſh fell away, and he was very Lean, and kept himſelf cloſe, neither could he abide, ſee, or hear of his *Mephiſtophiles* any more.

Chap. LIX. *How Dr.* Fauſtus *complained that he ſhould in his luſty Time, and youthful Years, die ſo Miſerably.*

THe ſorrowful Time drawing near, ſo troubled Dr. *Fauſtus*, that he began to Write his Mind, to the End he might peruſe it often and not forget it, which was in Manner as followeth: *Ah!* Fauſtus, *thou ſorrowful and woful Man, now muſt thou go to the Damnable Company in unquenchable Fire, whereas thou mighteſt have had the joyful Immortality of thy Soul, the which now thou haſt loſt! Ah! groſs Underſtanding, and wilful Will! What ſeizeth upon thy Limbs; other than robbing of my Life? Bewail with me, my ſound and healthful Body, Will, and Soul; bewail with me my Senſes, for you have had your Part and Pleaſure as well as I. Oh! Envy and Diſdain! How have you crept both at once upon me, and now for your ſakes I muſt ſuffer all theſe Torments? Ah! Whither is Pity and Mercy fled? Upon what Occaſion hath Heaven repayed me with this Reward, by Sufference, to ſuffer me to Periſh? Wherefore was I created a Man? The Puniſhment I ſee prepared for me of myſelf, now muſt I ſuffer. Ah! Miſerable Wretch! There is nothing in this World to ſhew me Comfort! Then Woe is me! What helpeth my Wailing?*

Chap. LX. *How Dr.* Fauſtus *bewailed to think on Hell, and the miſerable Pains therein provided for him.*

NOw thou *Fauſtus*, damned Wretch! How happy wert thou, if, as an unreſonable Beaſt, thou mighteſt die with a Soul? So ſhouldeſt thou not feel any more Doubts; but now the Devil will take thee away both Body and Soul, and ſet thee in an unſpeakable Place of Darkneſs; for although other Souls have Reſt and Peace, yet I, poor damned Wretch muſt ſuffer all Manner of filty Stench, Pains, Cold, Hunger, Thirſt, Heat, Freezing, Burning, Hiſſing, Gnaſhing, and all the Wrath and Curſe of God; yea, all the Creatures God hath created are Enemies to me. And too late I remember that my Spirit *Mephiſtophiles* did once tell me, there was great Difference amongſt the Damned, for the greater the Sin, the greater the Torment; as the Twigs of a Tree make greater Flames than the Trunk thereof, and

yet the Trunk continueth longer in burning, even ſo the more that a Man is rooted in Sin, the greater is his Puniſhment. Ah! Thou perpetual damned Wretch! How art thou thrown into the Everlaſting fiery Lake, that ſhall never be quenched, there muſt I dwell in all manner of Wailing, Sorrow, Miſery, Pain, Torment, Grief, Howling, Sighing, Sobbing, Running at the Eyes, Stinking at the Noſe, Gnaſhing of Teeth, Snare to the Ears, Horror to the Conſcience, and ſhaking both of Hand and Foot? Ah! That I could carry the Heavens upon my Shoulders, ſo that there were Time at laſt to quit me of this Everlaſting Damnation. Oh! What can deliver me out of the fearful tormenting Flame, the which I ſee prepar'd for me? Oh! There is no Help, nor any Man can Deliver me; nor my Wailing of Sins can Help me; neither is there Reſt for me to be found Day or Night. Ah! Woe is me! For there is no Help for me, no Shield, no Defence, no Comfort; where is my Help? Knowledge dare I not truſt; and for a Soul to Godwards, that have I not, for I aſhame to ſpeak unto him; if I do, no Anſwer ſhall be made me; but he will hide his Face from me, to the End, that I ſhould not behold the Joys of the Choſen. What mean I then to complain, where no Help is? No, I know no Hope reſteth in my Groanings; I had deſired it would be ſo, and God hath ſaid, *Amen*, to my Miſdoings; for now I muſt have Shame to Comfort me in my Calamities.

Chap. LXI. *Here followeth the Miſerable and Lamentable End of Doctor* Fauſtus, *by which all Chriſtians may take an Example, and Warning.*

THe full Time of Dr. *Fauſtus*, his four and twenty Years being come, his Spirit appeared unto him, giving him his Writing again, and commanding him to make Preparation, for that the Devil would fetch him againſt a certain Time appointed. Dr. *Fauſtus* Mourned and Sighed wonderfully, and never went to Bed, nor ſlept a Wink for Sorrow. Wherefore his Spirit appeared again, comforting him, and ſaying, *My* Fauſtus, *be not thou ſo cowardly Minded; for although thou loveſt thy Body, it is long unto the Day of Judgment, and thou muſt die at the laſt, although thou live many thouſand Years: The Turks, the Jews, and many an Unchriſtian Emperor are in the ſame Condemnation; therefore, my* Fauſtus, *be of good Courage, and be not Diſcomforted, for the Devil hath promiſed that thou ſhalt not be in Pains, as the reſt of the Damned are.* This and ſuch like Comfort he gave him, for he told him Falſe, and againſt the ſaying of the Holy

by Scriptures: Yet Dr. *Faustus*, that had no other Expectation but to pay his Debt, with his own Skin, went (on the same Day that his Spirit said the Deil would fetch him) unto his trusty and dearest beloved Brethren and Companions, as Masters and Batchelors of Art, and other Students more, the which did often visit him at his House in Merriment; these he intreated, that they would walk into the Village called *Rimlich*, half a Mile from *Wittenburg*, and that they would there take with him for their Repast, a small Banquet, the which they agreed unto; so they went together, and there held their Dinner in a most sumptuous Manner. Dr. *Faustus* with them, Dissemblingly was Merry, but not from the Heart; wherefore he Requested them, that they would also take Part of his rude Supper, the which they agreed unto: For (quoth he) I must tell you what is the Victualler's due: And when they slept (for Drink was in their Heads) then Dr. *Faustus* paid the Shot, and bound the Students and Masters, to go with him into another Room, for he had many wonderful Matters to tell them, and when they were entered the Room, as he Requested, Dr. *Faustus* said unto them as followeth:

Chap. LXII. *An Oration of* Dr. Faustus *to the Students.*

MY trusty and well-beloved Friends, the Cause why I have invited you in this Place, is this: Forasmuch as you have known me these many Years; what manner of Life I have lived? Practising all manner of Conjurations, and wicked Exercises, the which I obtained through the Help of the Devil, into whose deviliſh Fellowship they have brought me; the which Use, the Art, and Practise, urged by the detestable Provocation of my Flesh, and my Stiff-necked and Rebellious Will, with my filthy infernal Thoughts, the which were ever before me, pricking me forward so earnestly, that I must perforce have the Consent of the Devil to aid me in my Devices. And to the End I might the better bring my Purpose to pass, to have the Devil's Aid and Furtherance, which I never have wanted in my Actions, I have promised unto him at the End, and Accomplishment of twenty four Years, both Body and Soul, to do therewith at his Pleasure; this dismal Day, these twenty four Years are fully expired; for Night beginning, my Hour-glass is at an End, the direful finishing whereof I carefully expect; for out of all Doubt, this Night he will fetch me to whom I have given myself in Recompence of his Service, Body and Soul, and twice confirmed Writings with my proper Blood: Now have I called you, my well-beloved Lords, Friends, and Brethren, before that fatal Hour,

to

to take my friendly Farewel, to the End that my Departure may not hereafter be hidden from you, beſeeching you herewith (courteous loving Lords and Brethren) not to take in evil Part, any thing done by me, but with friendly Commendations to ſalute all my Friends and Companions whereſoever, deſiring both you and them, if ever I have Treſpaſſed againſt your Minds in any Thing, that you would heartily forgive me; and as for thoſe lewd Practices, the which theſe full twenty four Years I have followed, you ſhall hereafter find them in Writing; and I beſeech you let this my lamentable End, to the reſidue of your Lives, be a ſufficient Warning, that you have God always before your Eyes, praying unto him, that he will defend you from the Temptation of the Devil, and all his falſe Deceits, not falling altogether from God, as I wretched and ungodly damned Creature have done; having denied and defied Baptiſm, the Sacrament of Chriſt's Body, God himſelf, and heavenly Powers, and earthly Men: Yea, I have denied ſuch a God, that deſireth not to have one loſt. Neither let the evil Fellowſhip of wicked Companions miſlead you, as it hath done me; viſit earneſtly and often the Church; war and ſtrive continually againſt the Devil, with a good and ſtedfaſt Belief in God and Jeſus Chriſt, and uſe your Vocation and Holineſs. Laſtly, to knit my troubled Oration, this is my friendly Requeſt, That you would go to reſt, and let nothing Trouble you; alſo if you chance to hear any Noiſe or Rumbling about the Houſe, be not therewith afraid, for there ſhall no Evil happen unto you; alſo, I pray you riſe not out of your Beds; but above all Things, I intreat you, if hereafter you find my dead Carcaſe, convey it unto the Earth, for I die both a good and bad Chriſtian; though I know the Devil will have my Body, and that would I willingly give him, ſo that he would leave my Soul to quiet; wherefore I pray you, that you would depart to Bed, and ſo I wiſh you a quiet Night, which unto me, notwithſtanding, ſhall be horrible and fearful.

This Oration was made by Dr. *Fauſtus*, and that with a hearty and reſolute Mind, to the End he might not Diſcomfort them; but the Students wonder'd greatly thereat, that he was ſo blinded, for Knavery, Conjuration, and ſuch fooliſh Things, to give his Body and Soul unto the Devil, for they loved him entirely, and never ſuſpected any ſuch Thing, before he had opened his Mind unto them; wherefore one of them ſaid unto him, Ah! Friend *Fauſtus*, what have you done to conceal this Matter ſo long from us? We would by the help of good Divines, and the Grace of God, have brought you out of this Net, and have torn you out of the Bondage and Chains of Satan, whereas we

fear

fear now it is too late, to the utter Ruin both of Body and Soul. Dr. *Faustus* answered, I durst never do it, although often minded to settle myself to godly People, to desire Counsel and Help; and once my old Neighbour counselled me, That I should follow his Learning, and leave all my Conjurations: Yet when I was minded to amend, and to follow that good Counsel, then came the Devil, and would have had me away, as this Night he is like to do: And said, So soon as I turned again to God, he would dispatch me altogether. Thus, even thus (good Gentlemen, and dear Friends) was I inthralled in that Fanatical Bond, all good Desires drowned, all Piety vanished, all Purposes of Amendment utterly exiled, by the Tyrannous Oppression of my deadly Enemy. But when the Students heard his Words, they gave him Counsel to do nothing else but call upon God, desiring him, for the Love of his sweet Son Jesus Christ his sake, to have Mercy upon him: teaching him this Form of Prayer: *O God! Be Merciful unto me, poor and miserable Sinner; and enter not into Judgment with me, for no Flesh is able to stand before thee; although, O Lord! I must leave my sinful Body unto the Devil, being by him deluded, yet thou in Mercy, may preserve my Soul*

This they repeated to him, yet he could take no hold: But even as *Cain*, he also said, That his Sins were greater than God was able to forgive: For all his Thought was on the Writing, he meant he had made it too filthy in Writing with his own Blood. The Students and the other that were there, when they had prayed for him, they wept, and so went forth; but *Faustus* tarried in the Hall, and when the Gentlemen were laid in Bed, none of them could Sleep, for that they attended to hear if they might be Privy of his End. It hapned that between twelve and one a Clock at Midnight, there blew a mighty Storm of Wind against the House, as though it would have blown the Foundation thereof out of its Place. Hereupon the Students began to fear, and go out of their Beds, but they would not stir out of the Chamber, and the Host of the House ran out of Doors, thinking the House would fall. The Students lay near unto the Hall, wherein Dr. *Faustus* lay, and they heard a mighty Noise and Hissing, as if the Hall had been full of Snakes and Adders, with that the Hall-door flew open: wherein Dr. *Faustus* was, then he began to cry for Help, saying, Murther, Murther; but was with a half Voice, and very hollow; shortly after they heard him no more. But when it was Day, the Students, that had taken no Rest that Night, arose and went into the Hall, in the which they left Dr. *Faustus*, where notwithstanding, they found not *Faustus*, but all the

Hall

Hall sprinkled with Blood, the Brains cleaving to the Wall, for the Devil had beaten him from one Wall, against another; in one Corner lay his Eyes, in another his Teeth; a fearful and pitiful Sight to behold. Then began the Students to Wail and Weep for him, and sought for his Body in many Places. Lastly, they came into the Yard, where they found his Body lying on the Horse-dung, most monstrously torn, and fearful to behold, for his Head, and all his Joynts were dashed to Pieces: The forenamed Students and Masters that were at his Death, have obtained so much, that they buried him in the Village, where he was so grievously Tormented. After the which they turned to Wittenburg, *and coming into the House of Faustus, they found the Servant of Faustus very sad, unto whom they opened all the Matter, who took it exceeding heavily. There they found this History of Dr.* Faustus *noted, and of him Written, as is before declared, all save only his End, the which was after, by the Students, thereunto annexed: Farther, what his Servant noted thereof, was made in another Book. And you have heard he held by him in his Life, the Spirit of fair* Helena, *who had by him one Son, the which he named* Justus Faustus, *even the same Day of his Death, they vanished away, both Mother and Son. The House before was so Dark, that scarce any Body could abide therein: The same Night Dr. Faustus appeared unto his Servant lively, and shewed unto him many secret Things which he had done, and hidden in his Life-time. Likewise there were certain which saw Dr. Faustus took out of the Window by Night, as they passed by the House.*

And thus ended the whole History of Dr. Faustus *his Conjuration, and other Acts, that he did in his Life; out of which Example every Christian may learn, but chiefly the Stiff-necked, and High-minded, may thereby learn to fear God, and to be careful of their Vocation, and to be at Defiance with all deviliſh Works, as God hath most precisely forbidden; to the End we should not invite the Devil as a Guest, nor give him Place, as that wicked* Faustus *hath done: For here we have a Wicked Example of his Writing, Promise, and End, that we may remember him, that we go not astray; but take God always before our Eyes, to call alone upon him, and to honour him all the Days of our Life, with Heart, and hearty Prayer, and with all our Strength and Soul, to glorifie his Holy Name, defying the Devil and all his Works; to the End we may remain with Christ in all endless Joy,* Amen, Amen: *That with I to every Christian Heart, and God's Name be glorified.* Amen.

FINIS.